BRIEFE SVRVAY AND CENSVRE OF

Mr Cozens His Couzening Denotions.

Prouing both the forme and matter of M' Cozens his Booke of Prinate Denotions, or the Henres of Prayer, lately published, to be meerely Popish: todiffer from the prinate Prayers Authorized by Queene Elizabeth 1560, to be transcribed out of Popish Authors, with which they are here paralelled and to be foundalous and prejudiciall to our Church, and advantagious onely to the Church of Rome.

By William Prynne Gent. Hofpiti Lincolnienfis.

MAT. 7.15,16.

Bewere of false Prophets which come to you in Sheepes clothing, but inwardly they are reseming Wolnes: To shall know them by their fruits.

2 Co R. 11.14.15.

For Satan himselfe is transformed into an Angel of light. Therefore it is no great thing if his Ministers also be transformed as the Ministers of righteousnesse, whose end shall be according to their worker.



Printed at London. 1628.

BRIDGENESVRE OF

M. Cozens His Conzening Denotion:

Froming both the forme and matter of the forms his Booke of Private Devorons, or the remark Private Persons the correction of the control of the correction of the control of the correction of

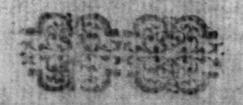
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Church of Rome.

By William Pryanc Got. Hoping Lincolnienfir.

Beneve of falls Prophers which convers you in Shrow childing, but, in a sily they are concenty Walves : To facilities when them is their frains.

For S. ten hingelfe is in neglectured into an Angel of light. Therefore it is no great thing if his 3 (in then sail a betrens) into the thing of his police of including to their market.



Princed at London. :628.

To the Right Honourable Knights, Citizens and Burgeffes of the Commons house of Parliament now affembled.



Ight honorable, thrice worthy, and true Chri-Aian Semters, your pious zcale, and zealous pietie, in questioning Some Popifb and Armini an Bookes, which thave beene lately published (and I would I could not

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say authorized and patronized:) by some spurious and Remanized, if not Apostalized Sonnes, and Paffors of our Charab, to the inquictation of Middle libbod our State, the hazzard of our Church, the propagation of Popery and Arminianisme, the bed traying of the truth, the encouragement of our Enemies, and the inexpiable blemish of our orthodox and Apostolicall Religion; hath, as at first invited me to pen, fo now emboldened mee to publish, and dedicate, this BRIEFE SVR-Ould, Mee.Life VAY and Confuse of Master Cozens his cozening

Denotions to your Honours : if not to animate, helpe, or further, yet at least to ease you in the Canatomic and cleare Diffenery of that virulent a Nullamor and popilla poyfon, which is couched in the veines, and cloaked under the Coule, and Saintlike habit of those new Denotions, which now exbet domi inne peet, nay neede, your doome and censure. As it mir. Linie. Rom fares with potent States and a ample Cities; that Sect. 14. Arms they can no sooner want an enemie abroad, but pregua mon babene sently they finde and feele some foes at home: so hath hostem, sapiles it of late befell our Church; who having secured her selse against the seare of foraigne Enemies by those b fundry villeries and glorious Tropkies. which her Tyndall, her Fox, her tewell, her Rainolds, her whitakers, her Falke, her Perkins, her Ribus sam pro- Abbot, her Wbites, her Willet, her Morton, her fligatio, o ne - Wher, and her other learned Worthies have ofttimesgained ouer Romes Master Champions, and audente, ve insi greatest Geliahs, who proclaime vs Victors by their long continued filence: is now endangered fie latitiam in- and almost surprised by Conzning and Domesticke fees, who in fighting for her, doe but warre against her foraigne peace, hath bred her Ecclesiast.hist warres and jarres at home; and raised a Tros ian Horse within her bowels, which is like to set her all on fire at vnawates, vnleffe fome showers Querentino of fourraigne luftice quench her flames, Now bleffed be the God of heaven, who hath in-Virgi. Aneid. fuled this Christian providence, and zealous 1.11 . Insu hacare into your pious hearts, to fingle out thefe bes que possible. Care into your places incurre, or our Church, Ouid. Mee. 1.6 willie and friend-seeming enemies of our Church, before you have feized on those ranenous and

ma Ciustas dies quiefcere poseft: si form boftem non baconvertunter. Cafe. Polit. 1.7,c.14. p. 672. b Quam grane (5' quam .

mineex adver-To le opponere mos oppugnaremus mutuo, (9 smicss atque adeorifum praberemus. 1.1.6.7. c Nonlonge bis, circumstat Gadique muros

neid.Lz.

Denotions

Pressing Molnes, which prey upon our State. What Authority and right a Parlement hath, to deale clefiafticall affaires; to patronize Religion; e 200 to vindicate or plead its cause, and to arraigne. convent and centure fuch, who violate the fetled pauper aut i and received Doctrines of our Church ; let to of 2 Que Christ lesie tellifie: who informes his Apostles alind dignitas and Saints: that they foodld be brought, not onefublimium ly before Councels and Synogouges: but likewife, quam proferip before Kings and Rulers, that is before fecular teo constatum t ant quid alied Magistrats: not for temporall and State affaires quorumdam, onely : but for his name fake and for bearing wit quotaceo prameffe to his truth and Goffell : Whereby hee ad preda? Nulla mits that temporall Magistrates, may intermed signidem madle with Religion, if occasion serve: Whence forum eft deit was, that not onely & lobe the Enangelist, and populario, qua Other h Christians in the Primative Church Mere enim boner a connented before temperall Magistrates for matters pauci emitur, of Religion : but likewise St. Paul himselfe was by vastatione folmatur. Que the very semes themselves accased before Palix, k appeales to Cafars indgement feate, even in these miseri digniparticulars of Religion which he would not have quarmoned done, had not Princes and secular Magistrates a manufament Iurildiction and Prerogation as well in Church of folderinem sciuns : ut pauci illustreneur, mundus encytitur. Emins bonor, orbes excident

seinns: "It pauci illustrentur, mundus enertitur, Knius benot, orbis exclaime of Veniuns plerumque nous muncë, nous epistu' arva summi sublimitatibus missi, que commendantur illustribus pauch ad exista plus imorum : deces nuntur bis mona muncommendantur illustribus pauch ad exista plus imorum : deces nuntur bis mona muncomment deces nuntum quod perdat turba miserorum, Ipsi enim in nullo sentium, quod deces nunt. Salu. De Gubernas. Dei s. 49.504.765 s. 1.5.9.167.162. f Marke 14.9. Luke 21.12.13. g Emseb. Ecel. hist. sab. 3.c. 16.17 h sustin Marryr. Aiolog. 2.672. Testus. Apolog. adversus Gent. et ad Scapulam. lib see Zozeman. Eusebius. Nicephenus. Socrates. and the booke of Marryrs, according. i Act. 24.25.8626. k Act.

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of Walfing-Angl Rich 2.p.256.257 distantes

m Ibidem.p. 205.208. 20%

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p2.& 3.Ed. 6.cap. [.19. 3.004.Ed.6. e.10.5.&6. Ed. 6 cap. 1. I.Eliz. cap. 2.

as State affaires. Not to trouble you with the 1 See Thomas | petition of Me John Witcliffe to the Parlie in the time of Richard the 211 for the Reformati of the Clergie's for the weeding out of many fulfe, and the establishment of Sundry Orshodox points of Dectrine in our Church : his Kuerall policions That the Parliament or temporall Lords, might lamfully examine and discusse the State she diforders and corruptions of the Church : That they might lawfully and defernedly, (yea shot shey were bound in conscience,) open the discovery of the Et-Description of the rors and corruptions of the Church, deprine her of all ber Tithes and temporall endowments, till she were reformed. And that any Ecclefiaftical perfon, year the Pope of Rome himselfe might be lawfully accused, censured and corrected by Lay mens do sufficiently confirme your Parliamentary praregative in matters of Religion: Not to recite the opinions and Refolutions of two renevend and learned Prælates of our Church a rewell and Billon! the Apologies who both acknowledge; that Ecclefiaficall or Church affaires, and matters of Religion, both may, and have been atmayes debated, determined and fetled in Parliament, as well in former, as in latter ages & Our Common prayer booke, our Articles, and our Homilies, (in which the body of our Religion dorh subsite) which are all established and settled in our Church by a Act of Parliament : together wich Articuli super Clerum. 1. E.z. 36.E.3. c.8. I.R. 2.C.13.15.2.H.4.C.25.4.H.4.C.17.2.H.5. c.7.26.H.8.c.1.2.27.H. 8.c.15.28.H.8.c.10.

31.H.8.c.9.14.32.H.8.c.15.26.38.H.8.c.31.

32.34.& 35.H.8.c.1.35.H.8.c.5.1.Ed.6.c.1.2.

The Boile

2.82 3. Ed. 6.c. 1919. 201 21.13.3. & 4. Ed. 6.c. 10.11.12.5.86 Ed.6.6.1.3.12.18.2. Phil.and Mary e.8.1. Eliz.c. 1.2.7. Eliz.e. 128.27. Eliz.c. 2.39. Eliz.c.8.1. lac.c. 4.11.12.3. lad.c. 1.4.5. 7. lac.c.8. and fundry other starates, both in the times of Popery, (when as Clergy men had the great (tiurifdiction and command:) and fince for the establishing and seeting of Religion; the ordering of Ecclesiafticall per fons and affaires and the suppression of barefies and baretiques: doe abundantly testifie: that the Parliament hath an ancient, genuine, just and lawfull prærogative, to establish rrue Religion in our Church: toabolish and suppresse all false, all new and counterseit Doctrines whatforner; andro question and cenfure all fuch perions, who shall by word or writ ting oppugne the fetled and received Articles and Doctrines of our Church: what cut fome ignorant or fopercillous Clergie men (who can canones. Com. v be content to merge and drowne themselves in 7.80 sick-State Affaires, against the resolution of a fundry & cit. Elibertal. famous Councels, which prohibit it.) do mutter and thag i.Cam.

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23. Can. 8. Confirming. 6. Can. 9. Palatean. Permis Can. 16. Nicapis 2. Can. 10. Foreinliente. Can. 6. Cabilonen fa, 2. Can. 5. 6. 11. 12. Moguntinies Can. 10. 12. 14. 69 feb Ra-

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r Perpetuity of a Regenerate mans estate: The appendixto the Reader. [Theodores. Eccl.bift.lib. 1.6,22. Theodoret. 16.6.24. v Munfter Cofmogr.l.4.c.39.

obiect against it. What sight or calling Laickes have to write of matters of Religion, I have fully discussed in a farmer Treatiff to only let me adde to this; (to anticipate the entitions and malignant Cauls of forme pecuilh Diaines, who would the Epiftleto monopolize Dininity to themselves alone : that Laicks even in the Primiting Church, have not only concerted whole: Nations vato. God witnesse the Indians converted by Framentius; and the : Iberians, and y Bulgarians reduced and brought hometo God from Paganifme, by 1000 Chris flian woman; (a thing well worthy observation:) but likewise written of points and matters of Diuinity with publike approbation. Not to record those 16. ancient lay writers in the primative Church recorded by me in another place. St. Augustine himselfe informes vs in expresse x Extant libri termes: That bee penud and published sundry bookes and Treatifes of Dininitie which are yet extant, whiles he was a Lay-man, not entred into Orconscripsioned ders ... To passe by Vincentius Victorya young Laicke, who wrought three Severall Treatifes of Di-Tom.7.part.2. winity, which S. Augustine answered, together with whole Catalogues of moderne lay-Authors duime et ein which I might enumerate: I shall ground and rest my selfe with that one famous example of Ori-Eufet. Eccl. gen: who did not onely a compile many Commentalist. 1.6. 6:19: taries on the Scriptures, and fundry other Treasifes of Dininity being get a Lay man, for which been as benouved and respected farre and neere of all the learned and godly Bishops of his age, who were glad

1.16.0.19. pute, and expound the Scriptures in open Church

ruos adbuc laicus receneifima mea conversione Centra Iulianumal.6.c.4 a rod. Origine, Lac. 30.21.22.23.

wate the people, being yes not called to the Ministrie, at the earnest suite and intreaty of the Palestine Bishops For which fast of his when he was blamed and confared by one Demetrius; (apragmaticall Clergie man as is feemes:) as being an unbeard of practife and prafident; that Lay-men (hould seach in the Church in the presence of Bisbops : Alexander shen Bisbop of Icrusa! lem, and Theotyftus Bifbop of Cafarea wrought thus unto Demetrius in defence of this fact of Origen: that be had reported a manifest untruth : when as there's See Doctor might be found such Lay men as had taught the people swerto Albiin open Assemblies, when as there were present learned nes, cap. 13. men that could profit the people, and more over holy Bi Vihers Pra-Shops at that time also exhorting them to preach : for ex tace to Sir ample fake; at Laranda Euclpie was thus requested by sybittorps Neon : at Iconium, Paulinus was thus requested by Cel dingly. fue at Synads, Theodorus was thus requested by Atti. Nibil tenque indignadii vel cus, who were no Clergie men, but godly bretbren ! It dolendum [i like also (fay they) that this was practifed in other pla-quicunque de ces: So that by all these pregnant proofes and testi - at, sentiat, monies, it is electely evident, that not onely your proferat : cum non diffustantio Honors being but Lay-men may proceed judicially sautheritas, fed but I my selfe being sout a Laicke may goe on ministe diffutationis splice verines rially ; to furnay and censure thefe Cozening and Po-requirator: pilh Denotions, as farre forth as they vary from the arque ettam quo imperitior Scriptures, and the established doctrines of our fermo, boc illu-Arior ratio eft bitter, prophane, and poylonous SatyridandD Minutius, Fa-

Go on therefore, you Christian Heroes, and valish in Offamo. ant worthies of the Lordsto vindicate the cau'e, and 44. Altera manu Doctrines of our Church, against those Cozening, serunt lapidem treacherous and rebellious Sons (if Sons) of hers, who dumpanem treacherous and rebellious Sons (if Sons) of hers, who dumpanem have betrayed her with a kiffe and a mounded her with sera, Plantis, one hand, whiles they seemingly imbrace her with the Animaria.

other

other: and the God of heaven shall be with you. And have you not cause enough, (years it not now high time) to execute your power, and display your zeale, in the cause and quarell of our Church : doe not her goared fides, her bleeding fearrs, and festered fores, now need, may craue your helpe and cure; fince d there is no balme in Gilead, at least no good Phistian there, to suppell and bind rop her maunds? Since thee hath few Priests on Prælates, for to pirty her fewer to fuccour her in her present dangers? Alas, where are the learned, renerend, humble, flour, and zealous Pralates where are the Ecclesiasticall or High-commission Courts: where is the Conuccation or af-Sembly of the Prophets, that either do, or dare apply. a falue or plaister, to her homebred maladies or a-" uenge her of those treacherous, corrupt and Cozea Cantie 5 7 ming matchmen, e who have Smitten ber to the heart, and almost berrayed her to her Roman enemics of What Bilhops Confistory, what Connocation boose, or High Commission Court, have lately questioned, cenfured, suspended or degraded, a Mountague, a Gozens, in the state of the second a lackfon, or a Manmering? a Papilt or Arminian? a Nonresident, or carelesse Pastor, who acuer feeds his flocke? a iouiall or good fellow Minister, whose Tobacco-pipe is his Pfalser, and his Canne, his Text or a rayling and inucying Shemie, whose sermons are but bitter, prophane, and poylonous Satyrs against the practical power, and forwarden Profesiors of terution. "a -Religion; whom he reviles and scoffes at vnder the f Hebig it name of Puritans, or holy Brethren of a phrase which Cor. 16.00 the boly Ghoft doth of times wie? What Popith or I Thef. 5. 26. Arminian bookes; what lefuiticall Treatifes, or Ro-1 John 3.16 milh prayer-bookes, Portualles, and Mannuals, (which

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(which have beene lately feattered) and printed here. among vs in 8 great abundance;) have been offare an- g See Gees ticipated, prohibited, or suppressed by them; though Catalogue of it be their proper Office to forestall, and crush them bookes, that in the shell? Nay shall I speake the h truth voto your lately printed Honors, (which I befeech you to lay neer your hearts and dispersed or else farewell Religion:) what Popish and Armi here in England. nian bookes haue not beene vented, yea, countenan-h Maluerim veris effendere ced, authorized, and borne out of late again (tall op quam placere politions whatfocuer, by some who fay they are, adulando. Se-(and I would to God they were,) the Fathers of our mentia, caps. Church and Pillars of our Faith? have not M. Mountagues two Popilh and Arminian Bookes, (though questioned thrice in Parliament,) beene licenced and approudd at the fuft by fome, (I fay not by fuch who had then Authority, though fince they have had their Interregnum:) and fince not onely not quæstioned nor inhibited sale; but even patronized, instified, and protected by force and finister practises, as gainst all aduerse powers? Was not the way and paffage to the preffe blockt vp at first against all such whose zeale to piety, to the publicke weale and fafety of our Church, had caused them to take up pen and paper armes against his Popift, and Arminian Doctrines ? and have not all their Orthodox and pious workes which past the Presse by stealth or otherwise, beene questioned and prohibited, since the vnhappy breach of the last Parliamentary Assembly. though they were tainted or accused of no Heresie, Scisme, False doctrine or Sedition? Was not reue. rend Bilhop Carltons booke, though backed with the ioynt Attestation of that learned Prælate, D'. Danenat Bishop of Sarum, D' . Ward, Dr. Goad, & D' . Bel-Canquell,

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our selected Dort Dinines: together with Dr. Succliffes booke, Mr. Rouse his booke, Mr. Bursons booke, Mr. Tates bis booke, Mr. Wottons books, Dr. Goads Paralell, Doller Featlies Paralell (10 omir my owne poore Treatife of Persewerance, which though it were licensed and reprinted, is yet suppressed and called in, vpon no doctrinall nor iust exceptions:) inhibited, cald in and seized on, under the bare pretence of not being. licensed, but in truth because they did oppose Mr. Mountagues Popery and Arminianisme, (which the Parliament it selfe tooke notice of,) & displaid both it and all his treachery and falsehood to the world? and were not all the Printers and Stationers, which were the instruments to publish them vnto the world, convented Ex Officio, before the High Commissioners, (where they were glad to buy theire peace at last) for their good service to our Church and Stare, in printing and divulging all these books, to the affronting and suppressing of his spreading errors? Since these old stirs and garboyles, have not these private Denotions and houres of prayer, whose Censure and Survay, I here doe humbly tender to your Honours: beene licensed in a speciall manner for the Presse, even with an affixed and printed Approbation; (like that of Dr. Whites, to Mr. Mountagues Appeale:) and fince its publication, lo guarded and fupported by Authority, though fraught with 20. seue rall points of Popery, and patched vp of Popish ragges and reliques: that neither the complaints and cryes of men against them, nor the voyce and presence of a Parliament, could yet moue any of our swaying, great, and zealous Prælates to suppresse them, or passe a doome of condemnation on them: who

who now instead of Answering, and inhibiting them, doe not onely deny to licence, but likewise diligently suppresse and intercept all Answers and Replies vnto them, as the intercepting Mr Burtons Answer at the Presse, and the detaining of the Copie of this my present Censure in the Licensers hands, who will neither licence not deliuer it, do abundantly testifie.

And is it not then high time for your Henours to engage, bestirre, and shew your zeale in the cause, the quarrel and patronage of our Church and Faith, when Popery and Arminianisme are growne now for potent, lo head-strong, so impudent, sawcy, and audacious, as to ouer-top, controll, affront and beard the very truth and Doctrines of our Church; to * ftop * Tomeraria, their pleas, and barre their passage to the Presse in a distaresellatore peremptory and prefumptuous manner, even whiles redarguite, rethe Parliament doores of Iustice stand wide open intercepere to heare their pressures, and avenge their wrongs; feripla, to pubbidding particular and personall defiance to these submergere two spreading and combinings errors which threa lettionem non est Deos defenten ruine and surprisall to them ? When those Con-dere, sed verifistories and High-Commission Courts, which should total testificabe Sanctuaries, Shields, and chiefe Protectors to Arnob: Adu: them, against domesticke vipers, which gnaw out Gentes, 1: 3. their bowels; and those from whom they might ex- P: 104. pect and iustly challenge, the greatest fauour, aide, and best support; are now so farre from shielding and affifting them against their Mountebanke, Cozening, and domesticke Opposites : that they doc even bend themselves against them, in intercepting all supplies which private lovers would impart voto them; in filencing, questioning, and clubbing downe

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such by force, who take vp armes in their defence against their personall, homebred, and professed foes? Alas, whither should our poore distressed Church, or our Religion flee? where should they feeke for fuccour and reliefe in this their forlorne and diffreffed condition; when as they are fo forfaken of their owne indeared and ingaged friends, that few of them have eares to heare, or hearts to pitty their pressures and most just complaints; and fewer courage, hands, or strength enough, to ease or quit them of these pressing, opressing, and suppressing vulcers, which rent and teare their liners and their inmost parts? To you to you alone (right Christian Senators, and valiant worthies of the Lord) they now addresse their tongue-tide grieuances, and silenced and Major Mile complaints: to you they flye for present succour and redresse against their adverse and prenailing powers; robate: Name and now implore your aide, your inflice, doome, and finall fentence, (even with filent fobs and mournfull A141 63 6444 teares, because their mouthes are closed and shut vp,) against those opé & professed enemies whose works MANA ENGLISHED FOR and writings have betraid their cause : and those tynear reflection rannicall vsurping powers, who have enjoyn'd them filence at the Prese, and intercepted or reiected all those Counterplees, Answers, and Rebutters which have beene tendred, or drawne vp by any to vindicate their right and cause, against homebred and perfidious Opposites: And can you then denie their importunate, dexanimous and most inst requests, which you have so readily and cheerefully embraced at the first, without Pctition? Blessed be God, your zeale and courage for Religion are so eminent and intense already, that they neede no spurs of mine double

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to quicken or excite them, to so necessary and pious a worke: Therefore leaving all needleffe exhortations and encouragements to fet on thele requests, I shall briefely glance vpon the best and speediest meanes of disonerating our Church of all her present grieuances; of releuing her restrained Doctrines from their Egyptian thraldome; of reinvensting them in their former priviledges, and quitting them from all facure dammages, incrochments, and inualions whatfocuer; which meanes I here humbly proftrate and submit to your mature, grave and pious wifedomes, which have no fuch Pole-ftar to direct them as themselves. The meanes which I shall meekely offer and propose to your refined judgements for this purpose, are e. Chimilo and

First, to suppresse those Popish Denotions, and Armit. nian Treatifes, which have beene published of late a- p conda prins mong vs by appprobation and authority? and to expiate; defecate, and purge out their Romifb and Arminian droffe and filth, at least by fire; that to they stand not as Records against vs, to the shame, the weakning, or betraying of our Cause, and Church.

Secondly, to P lop off those purred, gangrend, festived in agric, mine and contagious members, who are like 4 to putrifie, porrigine porci, leanen and infect the whole intire body of our Church and have already sowne by their pernicious writings ducit at wa. the Tares of Popery, and Cockels of Arminianifile Iuuen.Satyr.z which sprout vpapace, amidst the Wheate and pure mum non y-Doctrines of our Church: that fo their exemplary and open punishment, may deterre all others, from the saque percuso like audacious, feandalous, treacherous and pernici-foles. Ouid de ous attempts. and mir bemilen has

Thirdly, to inquire out, the roots and great-bulkt

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Pontala ele. 3

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trees which nourish and support those limbs and vnder-branches, which have thrust forth these buds of Popery, and bloffomes of Arminianisme, which your Ramish zeale and feruency to Religion, are like to scorch and blast before they come vnto maturity : to discry those superiour spheeres, and vppermost wheeles which move those lower and inferior Orbs. which now run out of course; to search those Dens and Burrowes out, which harbour and protect those Cant. 2.15. 8 little Popish and Arminian Foxes, which now spoyle our Vines, and offer violence to their tender Grapes: and to discouer those higher Springs, and poysonous Pountaines, which sendout those muddy, bitter and vnwholsome streames, which doe not water, but poyson and defile our Church. Certainly, these budding branches whose Popish and Arminian fruits you now examine, receiue their sap, their nourish. ment, and support, from some greater Trunkes and tenianda: les alteraction made deeper Roots, which must be felled and stocke vp, भागीकार कार्य १ वन before these bitter fruits will fade or fall. These petty letate a tem eft. STABLE CONCERNS Orbs and vnderwheeles, which have made fuch irtrabetic Out. regular motions, and commotions in our Church; Meramop Lis. DOWN FOR CO. derive their motions, from some higher and superi-SOUTH STREET our spheeres; which must be rectified, and reduced EARLY COLUMN TO THE Perre give poece to their true and proper motions, before the leffer PARAGRE CON-Planets, and clocke-wheeles of our Church will was go strop moue aright. These little Foxes, have some strong Lucen. Sat r. 2 and mighty Burrowes, whereinto sheker and repose Cara feriuse - AT MORE STATES themselues, which must be stopped and demolished, then fuln ma before the Grapes, the Vines and Vinyard of our Corner Inc. Morandella Church be freed from their inuafions: These poyturin idaere fonous, muddy, and polluted rivulers, descend and Pontilities. flow from greater streames, and higher Fountaines:

which

which must be knowne, dammed, and dried vp, ac least diverted, or elfe the waters of our Church will fillbe venomous, flimie and vn wholefome, And till " Alim's all this be well accomplished, you shall but onely remit. Virg. skinne, (and " fo increase) not heale and cure the fer to dum leniter Ared fores and wounds of this our Church; which corrigionar, will foone breake out againe with greater totment, confurguat. and leffe hope's of cure. Ondi to and

Bourthly, to examine and finde out the cause (if it be not like the head of = Niles, ronfearchable and paft " Herodoms: finding out, though I fome of late, record the convery;) why Popish and Arminian bookes have now of late Strabo: Goog: beene published, printed, and countenanced by Authority, and not suppressed as they ought to be? why hit: 1: 1: 64: there is now such diligent and daily fearth at Printing-houses, to anticipare and stoppe all Auswers to y Purc: Pilgr: ME Cozens his, or ME Mountagues Bookes? from what originall grounds, and whence it comes to passe, that the severall confivers and Replies to M' Mountagues Gagge, and virulent Appeale, were denied licence at the first, and since surprized and call'd in, though there was neither matter of Hærefie. Schisme, false Doctrine, or Sedition in them, but onely a bare defence, and positive instification of the established Doctrines of our Church, oppugned and traduced in those Arminian and Popish Bookes of his, which were neuer yet fo much as once inhibited or questioned but in Parliament and who were the principall Agents and Factors in this worthy service, of suppressing all these Answers! The enucleating and discussing of these intricate and perplexed Querees, (a taske which well befits a Parliament) may happily ceneales world of treachery, and vnfold

Geag 1 3. Mal-Japius maiora Concil. Cabilonenfe J.c. 19

Euterpe: fecte 42, 43,44-1.17. Dioder: Sicul: Bibl: 32: Lucan: Pharfal:1:10:

clare and ! val

Satvrilos

The Epistle.

unfold a deepe, obstruce, and hidden Mysterie of Ini. quitie; yea, it may chance to thake and ouerturne the very pillars, and foundation stones of the Roman and Arminian Faction, if it by but profecuted, lifted, and ventilated to the full. of he wan a boat comile

carregrentes. Fifely, to provide; that all fuch vnauthorized An fivers and Replies, consonant to the established Do-Concil. Cabi-Arine and discipline of the Church of England, which loncafer.c.rq have beene given to M' Mountagues, or any other fuch Popish or Arminian Bookes, and fince suppresantohomili w Rigterpe: facte fed may be henceforth lawfully printed and difper-ABBITA ATA fed without controll, to counterplead and beat down Strabo: Georg Lay. Diodon: Popery and Arminianisme; and to give publike te-Sicul: Bible stimonic and satisfaction to the world, that how co Bolt : i: tillid a to Landout. uer some have lately broached, yet that our Church Pharfal:1:10: disclaimes and disapproves their Popish and Armiy Parci Pilge: 101:2.2:41 nian Doctrines. And withall, to fecurethe Authors. Printers, and Dispersers of all fuch Answers and Replies, from all High-Commission suits, and other croubles and vexations whatfocuer: Elfe none will everdare to write or print hereafter, in the desence and quarrell of our Church and Truth, in hard and euill cimes (from which God keepe vs) when Popery and Errour shall have all, and Truth no fway, nor * Qui enim licence for the Presse; For * what encouragement can pletituriplan, men have to write, or to shew themselves active for the Churches good, when they shall have no other reward nor gratification for their paines and indu-Ary, but High-Commission Suits and troubles : but heavy fines and mulcas, or long and redious impriforments and reftraints (which is all the encourage-

ment, reward and thankes that some have found;)

And if no writers to windicate Religion, the Truth

pramoa fitollas ! Iuuenal: Satyr: 10.

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and Churches caule, when as they are opposed, by authoriz'd writings; then Truth, Religion, Church, (yea State and Kingdome which fall or stand together with them) will soone be over grown with Harrestes, Errours, Schismes, Factions, and false Docarines, and so brought quite to mine.

or Sixthly to take some speedy course, to inhibit the publishing and disulging of all Ropilh and Arminian Doctrines, either by word or writing, under feuere mulchs and penalties : and to establish some good and fetled courfe, for the inhibiting & Toppreffing of all scurrilous and prophane Play-books, Ballads, Poems, and Tale-bookes whatfocuer : and the free and speedy licensing of all such orthodox, learned, and religious Tractates, as shall be thought necessary, meet and worthy for the Preffe : that fo Schollers may be incouraged to write and fludy vpon all be calions for the Defence, the propagation and adnancement of Religion; and not discouraged as they have beene of late, because all their industry and labour is but loft, and buried in filence and obligion. for want of licence and authority to divulge them in due feafon, for the publike good, and ones , anassi

Seauenthly and lastly, to take speciall care and Order, that the two samous Viniter stress of our Kingdome (the very nutseries and seed-plots of our Church) may be defacated and purged, from all poylonous, Popilb, and Arminian Dostrines: and that all such heads and sellowes of Colledges, together with all our other Dinines, who are either notoriously knowne, or justly suspected, to be the chiefe Abbettors, Heads, or Patriots of the Arminian, of Popilb cause or Faction, may be speedily convented

y Twenseft bus offendere quan demerwife. Sciences de Beneficits,

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The Episte T

before a felected Committee, affifted by force of thodox, choyoe and prime Divines and Prelates: to be there interrogated and examined, in all the now controverted points of Popery and Arminianisme: and vpon their inst conniction or attainder of all or any of the foresaid Points, to be enjoyed a particular and open recantation of them in writing to which they shall subscribe their names) so farre forth as they are dissonant either from the Homelies, Articles, and established Dostrines of the Church of England, or Ireland; or from the fine Conclusions and Refolations of the Synod of Dort; or else vpon refusall of such recantation and subscription, to be immediately deprined of all their Ecclesiastical and spirituals promotions whatsoever, it is a second and spirituals and spirituals promotions whatsoever, it is a second and spirituals promotions whatsoever, it is a second and spirituals promotions whatsoever, it is a second and spirituals are second as a second and sec

y Tutius off bos offendere quam demeruiffe. Seneca: de Beneficiis, 1: 2:c: 24:

The Pare the wayes & courses in my raw conceit (which boumbly fubmit to cyour maturer indgements:) to quit and free our Ghurch and our Religion from all their present: and to bullworke, and so cure them against all future homebred opposites, and pressures wharfocuer. Now hee who hath put ther reale, thu care and courage into your pious hearts, as to ingage your felues in the ndefence and narronage of hur Church and Fuith, which are now befor, and violently affaulted, by troops of forraine and domestique Enemies, who would spoy te and cheat vs of them to our faces: inspire you with such heavenly wisedome from above, as may pitch you on the speediest, best, and safest projects, for the extirpation and suppression of all sheir open or bonices led Foes; the vindicating of their former purity & freedome the establishment of their fiture peace: & the perconious preferuation and propagation of that

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ka Heere R odor of our nothils, the saig themost luscious, honge and Man the most rapiding low and latisfast ork, con to ountights: (the obely tood the effence ing of our louiss, the Brand brother by spin but one on beach and moltage the tite the walk without of and bonour of out Metlon states hrazes well the Grongeft fence and bulmarke of ourking dome a pl chiefely ducad and retrongo our Entraises when fale choonragement and comfort of our Confederaters the fundamentall propogna pillatistic out States the

onely province and legistron of 1901 furning hopes and a Cito indignahappinelle; and the outly possible way and salfage opprimitur.
to conduct and lead is water Christing Godes to bear new plus imuen and enounal bliffe: Kall morings for to prife hold in fall, in these degenerating, declining and re nolting times t) foil we once but Aicke our hold, on 62,000.3. letingochicimbeing the very racka on which our loss Britanni Church, our kingdome, and weall dorest and An tributa, or chore) both Gotereb and States our felux sour feptes, intunte a mera and all hart none post sleigne market, and lost for ener impegre ob-Wherefore right Christian Werthies, what ever be ever firminia comes of dehet dutward Privileges and a hereditary acgretolerant liberties, tibe beffer of maich you carried brooks with any pareant, nonpatient proberogathe soundffeending apple bem along, dum ve ferniweed a morphish that says parfer 11911 Aby fure to hald agricoll vita; fact and guard chisquestion learn dation whereon our cores

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11,07:0396 Pfal: 118,5: CI Cor: is 2 Chron: zo 15,17,22: ludg: 5,20. d Rom: 8:31

tur libertas fi petrat a libero quam qui fernive non cogit: Hierom. Epift. ab fint : has sam domits Ge

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6 PGG: 56,TI: Pfal: 118,5: e I Cor: 3, 21,222 2 Chron:20, 15,17,22: ludg:5,20. d Rom:8:31.

to tabour sorte blow it specifichistote fafes our Charth, beating, our Ringdome, our lines, our goods, and his quesate afficients; we need not feare, what paine, what praces, what man can de unto us: Est then a God is ones, Christ is ones, the bely Ghoft is nors ? Angels and Men and all the before and creatures f bearing and earth, year earth and bearing in felfe, and all poor stall these will take our parts, & plead our rause called against view ? But If this be oncoundangered or taled but a little, O then we linkey wo droopey were. perith our God, our Crowne, out peace, dur glosy, our wealth, our liberties, and all those hundry maga-zines, and heapes of blellings which we now intoy, will forthwith take their winges, and the away, and huntrally leaders destitute, helps see topelesse & foreloine, the inchose one wholming loods and bitter from goof orotal a tarior mifery, bondage, forrow, want, and woe which that! and craile dimbones he our hearts, and craile dimbones prand And many finke our foules in endlelle horror and despaire. O there fore looke betimes to this Foundation, which now begins to thake, to forcer and moulder by deof the grees sterile but this stight, and boote out all thole domeRique Romaneand Arminian Pioners whodig -do more for deep and faft, to vide mine it ; and then both Church and State will foone be lented in their former peace and happinelle : O confider, that the prefent totterings, declinings, and ruines of our State, arise but from the waverings, wastings, and backslidings of our Church : Our Stace and kingdome now

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our Religion, lofe their ground: Our Realme is full

mer glory; because our Church, our faith, our loue,

indefinitions, because our Church Popera Arminianisme, Palsedaltrines lin, and phenocife have over-spreed our Church yes corrupted our Religion; no wonder then if preliutes greuances, lolles, crolles, penny, milety, beggen. Thame, and a world of other evilsalo, now annow our State: Our State Enemies, are no other but our Church Enemies: Otherefore curbe, purge out, & quire suppresse, the Achans, Errors, and great Annoyances, which trouble opprelle and yndermine our Church, and our Religion; and then our State and Kingdome will be fettled, and freed from those many pressures, miseries, and afflictions which they now fustaine; and not before. In vaine is it to mend the tiles and vpper roomes, till the Foundation be repaired : in vaine doe any labour to repaire the decke, whiles the keele is full of leakes; whiles the head and heart is licke, the other members cannot prosper. Neuer looke that our decaying State should thrive or flowrish, till our Church be healed and recourred: Goe on and haften therefore with this maine and weighty Cure, and have a speciall eye to this great Cozening and infectious plague-fore, whose briefe Survey and Censure, I here in all humility present and tender to your Honours: and the great Physitian both of soule and body, so blesse and ayde you in all your good endeauours; that all the festring wounds and fores of our gangrend and consuming Church and State, may now receive a found, a perfect, and a present Cure, & be reduced to their perfect soundnesse: that so our wildernesse may be like Eden, and alsoy \$1.32 our Desart as the Garden of the Lord: that our wast places may be comforted, and all our fad and drooping hearts .

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elad and merry in heart. be Lord hath shewed wate Danid to our King our Church, our State, & to strael, we his people, by this your happy, and much nio chine ino suol salt lle isl bus : gnissin bridsb ances, which troublesment yest sarft nio is windser Church, and our Religion; and then our State and Kingdome will be fettled, and freed from those, many preffures, miferies, and afflictions which they now folking; and not before. In vaine is it comend the -tiles and upper roomes, till the Foundation be repairred : in vaine doe any labour to repaire the decke, visitional la cir evadore policies, whites the head and rearr is neice, the other members cannot profper. Netoolerhat our decaying State Bould thrine or Goe on and haften therefore with this maine and .auring maissis Williams a focciall ave to this great Cosmic and infedious plague-fore, whose briefe Survey and Cenjure, I here in all humility prefent and render to your Honours; and the great Physician both of foule and body, fo bleffe and ayde you in all your good endeauours; that all the feltring wounds and lores of our gangrend and confuming Church and State, may now receipe a found, a perice, and a prefent Cure, & be reduced to their perfect found. The : That fo our milderne se may be like Eden, and our Delart as the Garden of the Lord: that our mast places may be comforted, and all our fad and drooping hearts

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Couzening DEVOTIONS.

Thathalwayes beenethe beaten rode, and method, of all Heretiques and feducing Spirits, in all the ages of the Church : to () Dulcerate their Venomes, Harsh, and bitter Potions, with Lushious, and sweete Ingreedients: (b) Neme venenum temperat felle & belleboro, sed conditie pulmentie, & bene saporatie, laith Tertulian: Heretiques, and falle Teachers are alwayes cunning Apothecaries: they never temper their Poylons with Gall, or Colloquint: but with the best, and pleasantest Conserues: their venome lurkes in Honie Potions, that fo men may swallow it downe with greater greedinesse, fome thenid wake, and watch again noinglat affal bas

(c) Usperium obdutto posamus melle venenum.

Herefies, and false Doctrines, (yea, (d) all enil things what seener,) as they are of an Odious, so likewise are they of a Timerous, and Basteful disposition: they dare

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quit. de Prod Omne mali aut timore pudore watera perfudia Testul. Apolog. Ad Gent.c. 2.

Error per fofolium non o-fonditur, no donudatus doprabendatur : Ced amothe Blendsdo calls dè ornatur, vi spfa veritate veriorem (e exhibere videatur imperitroribus, per externam apparentiam. [ræneus, Adu. Her. . 1. Proamio. f Abscondung omnes baretici & operiums mendaciorum suorum dogmam, ve fagituit anobscuro rectos corde. Heirom 1. J.in Dan.s. dnima jeft of same's peri-culofice ladient, quant of libertian forpunelia. Convil Cabilon, a. Gan 3 2 Reu 17.4.5. i di non cufte, tumen cante. Perent. Eunud Omne neod 6 Math. 7. 13.

I See Livie Row Hill.1.5. Sect.47.

(e) not walke Vnmarked, (especially, in the brightest Orbe and Hemisphere of the Golpel-lume !) for feare of preirly with knowne and approved Trueths: (which ferme as Sauce; or Baires to draw them downe:) (f) and clear he t bemselves in the Amiable dresse, and Rich attire, or at least wife Christen themselues, by the name and title of the Orthodoxe and received Doctrine of the Church, vader whose Banners they pretend they fight: that so they may the more insensibly insimate, and more strongly (g) and dangerously incorporate themselves, into the Hearts, and Intralls, of vncautelous, and ouer-credulous Christians, who are infnared by them, at vnawares. As the long and beaten experience of former ages, so the Assiduous practife of some Conzening, and seducing Authors, in these our present, and declining times, doe abundantly enidence, and confirme this Truth: Who because they dare not yet proceed so farre, as to shew themselves open and professed Factors for the Church of Rome, for feare their plots, and aimes should be detected doe therefore vent the Adulterous Drugges, and Poylonous Doctrines of the (b) Where of Re vider the vaile, and colour of DEVOTION : and that in fuch a (i) Claudeftine, Subdelies and inchanting manner, that they have even charmed Authoritie it felfe; and lulled wrees quite affeepe: Whofe vigilant eyes, should alwayes so farre wake, as to distinguish Poperie from true Denotion: and not to over-looke the one. whiles they admire, and approve the other. But though Argos, and the MAISTER-WATCHMEN fleepe, and close their eyes, and cares, at once yet, it is fit that fome should wake, and watch against deuout, (k) and sheepe-skind Wolkes: (who thinke to prey Cum Privilegio on the flocke, because the Shepheard hath Authorizwithem,) for feare left flocke and Shepheard periffi: And this hath canfed me, (1) like that Roman Goofe, in 1046 (3) the

the fleepe, and flumber of the Dogges, and Watchmen: to clap my wings, and firetch my voyce, at the court, and (m) tacite approach, of those treacherous, Mountchanke, Conzening, and Domestique Gaules, who now are scaling of our facred Capitoli; that so some Mantine, or other might awake, to rout and chase them from our walls, and banish them for ever from our Confines.

The Booke which I have here pitched vpon, is intituled: A COLLECTION OF PRIVATE DEVOTIONS, OR THE HOVVERS OF PRAYER: The Author, and Composer of it, is rumoured to bee one Maister Cov-ZENS, Chaplaine to the Bishop of Winchester, that now is: (n) Ex vague leonem: You may discouer the Authors qualities and conditions, by this his Paw, and Handyworke, which smells, nay, stinkes of Poperio.

Not to enter vpon any large, and punctuall discourry of the absurdities, and Errors of these pernitious Denotions, nor yet to trace the Author in his course, from page, to page: I shall resolue the summe of my Exceptions to this worke of his, into these ensuing Conclusions.

First, that this Booke of Prince Denotions, is meerely Popish, both in the forme, and matter of it.

Secondly, that the Authors end in publishing of it, was nothing else, but to introduce, and Vsher Poperio into our Church: at least to grace and countenance it.

Thirdly, that the Author endeauors to make Queene Elizabeth of ever bleffed Memorie, the Patronefle of this his Poperie; and to harber it under her Protection.

Printed by William Seeres, a 1560. and a 1573. (which the Author onely mentions, to give a gloffe, and colour to his Poperie, and to delude the simple; and lesse wary by it:) doeth neither warrant the forme, nor matter of these new Denotions: which in trueth were most of them stolen out of Popish Primers, Prayer Bookes, and Chatechismes; and not transcribed out of the Prayer Booke of Queene Eilzabeth.

m Tanto silentso in summum enasore, It non custodes tantum sallerent, sed ne can nes quidem solicitum animal ad nosturnos prepitar encitarent, 1b.

n Plotorch. do Oracul. Coffar trone lib. Culfor Rhod. Autry, lett.l. 3 vol.

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Fiftly, that there are diners fallities, Popil abfurdities, and abuses of Scripture in it.

Sixely, that there are some prophane, and dangerous

passages involved in it.

Seventhly, that it is fraught with contradictions.

Eighely, that it is scandalous, and prejudiciall to our owne, and aduantagious onely to the Church of Rome.

rear, fed de can For the first of these; That this Booke of Denotions is meerely Popish; it is most cleerely enident: First, from Gerenmanning its Frontispice: Secondly, from its Title: Thirdly from irs Frame and Method : Fourthly, from its Stile and

Phrases: Fiftly, from its Subject and Matter.

Hen quam lifficula oft erimen wan prodere vulu. Onid. Metamorph. lib. 2.

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First, it is meerely Popish, in regard of the (.) Frontispiece. For, if you view the Fore-front of these Denotions, you shall finde these three Capitall letters; (1 H.S.) incircled in a Sunne, supported by two Angels, with two denout Nunnes, or Women praying to it, one of them holding a Crosse in her hand. Now, what is this but an vindoubted Badge, and Character of a Popish, and I esuirical Booke; of an Idolerrow, and Romish Denotion? Looke into the Frontispiece of all Jesuits workes, you shall finde this stampe, and Impresse on them; (I H.S.) in the selfe-same forme as here : Looke into your Popist Horaries, Primers, Offices, Prayers, and Denotions: Loe therea Croffe, a (I H S.) and men praying to them, or before them: But neuer faw I fuch a Fore-front in any Orthodoxe English, or Out-landish writers. (p) fndex animi valum; the very Effigies, Draught, and Portraiture therefore of the Frontispiece, proclaimes the Booke it selfe, and him that Pen'd it, to bee meerely Popife : It hath the very (9) Marke, and Seale of the Beaft upon its Fore-head; therefore, it must needes be his.

But if Pittures, which Papifts file; (r) their Lay-mens Bookes, want tongues to publish our Authors Hieroglyphicall, and Implicit Peperie to the World: then let the very Title of the Booke, and Fore-front testifie, what the dumbe, and speechlesse Picture cannot vtter. Not to Folis,

picke.

g Reu 14.9:11 r Synod. Nicema 2, Actio 1, Sur. Tom 3.

Concil p.54. actio, 6.16, p.48 150.154.Adriani.1.Scripti.

de Imaginibus. 16. p. 214.

picke any quarrell with the word DEVOTIONS, with which fome men might chance to larre: the variation of it: (OR THE HOVVERS OF PRAYER:) in this Church and age of ours, is a sufficient enidence, that the Booke, and Author both are Popili. For where hall you ever finde thefe HOVVERS OF PRAYER mentioned, or prescribed, (at least in the abstract, as here,) but. onely in Popish Authors? I confesse indeed, that there is mention made both in the (s) Scriptures and the Fathers, s Acts 2.1.15. of the third; the fixt; and the ninth bowen: (that is, of More & 3.1,& 19. ning Enening and of Noone-day;) and of Selemene Prayers. Pfal. 55.17. both publike and primate at these howers. But never could to Cypr. Serm.6. I finde as yet, where thefe HOVVERS OF PRAYER de Orat. Dome. were prescribed, or distributed after the Roman com- Hierom. ad putation:where the antiquitie, or vie of them were inftified and defended: where the Denotions of any were confined to these Howers : or where mens private Deuotions at these limited seasons, were ever stiled, the HOWNERS OF PRAYER, in the abstract : but onely in Popish Councells, Offices, Primers, and Authors, from whom our Author tooke his Title. I confesse, indeed : that the first Edition of the Booke of Latine Prayers, published by Queene Elizabeth in the yeere 1,60. quoted by our Author, in the second Title page; was stiled: ORABIUM: SEV, LIBELLUS PRECATIONYM: (not Horarium : nor Libellin pracationum, fen Quarium e) ift which there is onely a briefe recitall of the first the third; and the ninth hower of Prayer, farre different from our Authors, as I shall shew anon : But this very Booke, in the second, and third Impressions of it: in the yeere 1564. and 1573. had no other Title, but PRECES PRIVATE IN STVDIOSORUM GRATIAN COL-LICTE: & in these Editions which were the last & best, there is not so much as any touch or menti n, of these, Canonical Howers of Prayer, or first, fixe, or nine bowers: Neuer could I heare as yet of any Denotions, or Prayer Bookes, intituled the Hovvers Of PRAYER : but onely Falther

the, 1356. Stiled, Horas De Nyestra Sentora of Popery, and Idolatrie: The very Phrase, and Emphasis therefore of this Title, (which is neuer mentioned by way of approbation, in any Protestant writers; nor yet in the Articles, Common Prayer Booke, the Bookes of Homilies, or Canons of our Church: nor yet in any Orthodoxe English writer,) doeth stampe a kinde of Brand, and Impresse of Poperie, and Superstition, on the Booke it selfe, and enidence it to be meerely Popish.

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Thirdly, the whole Fabricke, Frame, and Method of these Deuotions, doe producthem to be Popish: For they are directly moulded, formed, and contriued according to our Ladies Primer, or Office : Printed in Lattuine at Antwerpe, 1593, and in Lattaine, and English for the veilitie of such of the English Nation, as understand not the English tongue: 1604. According to the Breuiary of Pius the fift, and Clemens the eight : Printed at Antwerpe, 1621. and the Howers of our Lady, Printed at Paris, 1556. For first, you have here a Frontispice : with (1 H S.) in a Sunne held vp by two Angels: and two deuoute Females, one of them holding a Crosse in here hand, Supplicating vnto it: Then you have for the Title: Collection of prinate Denotions : or the Howers of Prayery together with a Preface. Inflifying Canonical Howers ; condemning all conceined Prayers; and confining men to the unerring Denotions of the Church; and to the Ceremonies, Formes, and Sucrements of the ancient Church: (which can bee no other but the Church of Rome, as I thall production !) Then you have a Calender with a Preface to it : Containing the Festivall, and Fasting dayes of the Church; and the Memories for fouth, of none but holy Martyres and Saints: (though many of them were never found in round nauva, and others of them were neuer Sainted but at Rome:) Next you have a Table of neneable Fenfis, and rules for them: Then you have the Fasting ulado

Fasting dayer of the Church; on dayer of special Abstinent and Benetien: whereof our Ember weeks, and Regaries dayes; Afte wedenfday: the Fredhyes after Whit fontide and boly Craffe: the Saturday after Saint Lucies day : and all the Fridayes and Saturdayes of the yeers, must bee the chiefe; though our Church enjoynes them not : Next you have the times wherein Marriages are not to be Solom-nized: which times, the Calenders, Articles, and Canons of our Church, doe neither mention, nor prescribe. Then Succeedes the Apostles Creed in twelve Articles sthe Lords Prayer in feuen Petitions : the tenne Commandements With the dutties enjoyed, and the Singes probibited by them; together with * the Precepts of Charities the Precepts of the Church; the Sacraments of the Church a (and thele forfooth, must bee fouen:) the three Theological Virtues : the three kindes of good Workes. The fourn gifts of the boly G baft : the twelve finites of the boly G boft : the Spiritually and Corporal Workes of Mercy : the eight Beatisudes : Seven deadly Sinnes, and their contrary Vertues : chen Qua. tuor nouisima: all Popish trash and trumpery, stolen out of Popish Primers, and Charechismes, as I shall prooue anon: and neuer mentioned in any Protestant writers. Then comes in His collettions for primate Denotions, with his Plees both from Scriptuzes, Fabers, and Popifi Muthors: for the practife, and observation of Canonicall Howers, both in generall, and speciall; all taken out of * Bellarmine, * A zorine, and the * Rhemish Testamont And first, you have his preparative Prayers, before Marins ? and among them, one at our entrance into the Church, and another when we come into the Quire: then you have a proparariue Hymne. Then comes in a lustification of the antiquitie of Mattins, AND THAT AT THE FIRST HOVVER! then followes His Mattins for the first; the third; the fixt; and ninth Hower, beginning with the Lords Prayer; seconded with an Hymne; continued with Plalmes, and gleria Patri, &c. with a piece or fragment of a Chapter, or Lesson; and Consummared, with some Prayers, and a Thankef-

These are onely to bee found in Popish Primers, Catechssmes and Wrsters.

* Bellarm, de bonn Operibas in Partit.l. I.

* 19A

* inflie. Moralum part, 1.1.9 c.2.10.6,

* Annotatios on Acts 10. Scct.6.

Thankelgining: Then succeed his Vaseaus, then his Compilers, and Horaries, and not according to our mmon Prayer Booke, or any Protestants Method. Now follow some other Prayers, with the fenen Pentiential Pfalmes: Next the Colletts of our Church; with Severall Aduertisments, and Prefaces them ! then Prayers and Meditations both before and after the Sacrament : and among them, one WHEN WEE ARE PROSTRATE BE-PORE THE ALTER : a Prayer worth the obserning : another, defiring the MEDIATION OF ANGELS: Then follow Senerall formes of Confesions to bee vied, according to the directions of the Church, effectally, before the receiving of the Sacrament : then a denout manner of preparing our felues, To RECEIVE ABSOLVTION; with a Thankefgiving after ABSOLVTION: then followes fome fpe-Enverteurs ciall PRAYERS FOR EMBER-WEEKES, not mentioned and Westers. in our Common Prayer Books: Then Prayers for the Sicke; Prayers at the Hower of Death; yea, and A PRAYER FOR THE DEAD : then other Prayers and Thankefgiuings : And as he beginnes with the STGNE OF THE CROSSE, so hee concludes with the VIRTVE OF CHRISTS BLESSED CROSSE: yea, and with the IN-TERCESSION OF ALL SAINTS (as I have heard:) before the leafe was altered and torne out, ypon some exdenin Correlate ceptions taken to it. So that if you Suruay the whole frame and modell, of these Denotions and Howers of Prayers; either in the whole intire structure : or in the forme, and order of its feuerall parts: you shall finde; that it tooke its patterne, and fample, from our Ladies Primer, and the forequoted Denotions, which runne in the felfe fame method, forme, yea, matter too: not from the private Prayers of Queene Elizabeth, nor yet from our Booke of Common Prayers, as I shall proone more fully anon.

and of which

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Fourthly, the very Stile, and Phrases of it, doe enidence, and convince it to be meerely Popish: Take these for all the rest that might bee mentioned: The Howers

Proyer: which is eighteene feuerall times mentioned.

d fome twelte of them by way of Preface; or Title: 10 or 10 en Church: in the fecond Title page the M sient Lawes and godly Canous of the Church : in the first Preface: The Festinals, and Fasting dayes of the Church: the Title before the Calender: The Eafting deper of the Church. The precepts of the Church : The S she Church: (which being all compared together, with their subject matter, will plainely testifie, that he meanes the Church of Rome, and no other; since the Ancient Lawes and Canons of the Church, for the observation of Ganonical Howers , the Precepts of the Church there mentioned, and the Sacraments of the Church; which hee makes feners, can bee appropriated to no Church but that alone, and not vnto our own, or other Churches, which approoue of no fuch Sacraments, and knowe of no fuch Canons, Lawer and Precipes as are here recorded To these I may adde this first, his third, his five, an with Howers of Proper : His Wefpers, (a) Suffrages, and (b) Compleine; bis Priests, and Priests of Gods Church (oft sepeated and the word Ministers never wied) though (4) We affirme the name of Briefts, to be an ince ruom words not proper to the Adinifters of the Goffitts) His Times Wherein Marriages are not Solemnized The two Precepts of Charities The chies Theological Virtues : Three kindes of good Worker's Seven Offic and evetue Fruits of the boly G boft : They, Spirituall, and Corporal morkes of Mercy: The eight Bentitudes & Seven dially Simes, Quatuer nouissima: (d) A Prayer, When we come into the Quire: (e) The feuen Penitentialt Pfalmes to bee a Pag. 122. ofed in times of Penance, che. (f) Septengestion Sunday, & P.2331334. Was but to prepure the people for their following Passing, and Penance; and to forewarms them of Lent when it came, shey might more strictly, and Roligionsly observe it. (2) Christs boly Sacrament, his bleffed Body and Blood (b) When we are prostrate before the Altar: (i) That the remembrance which we now offer my coshee, may by the Mi. h 2 Part p. 4. bammi

a Pap. 143. b Pag. 165. e See Doctor Rainolds conference wi h Hart. pa.416 10 473. Doctor tulbes Notes on Heb.8,9. & 10. After his d Pag. 17.

Part, 2 the nistrie i Pag.10

athi suio th k 24. 12.13. Amiarbs (6) strabores 1 Pag: 25:30. ale Brieft + (1) Midte

m Pag.122.

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a Par 143. 20'E 48 9' 10' 15.

e See Becker

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1 1.233:33

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PAR. 19

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Aft Prescipt of who Church .; (w) The week Corifoble Golfor v: the lefeneral Phrases, & Pallages hare seldome or no where found but in Popish Mu-

thors, and beare a range, and finellist Poperie alwayes with them a lare a firong and pregnant equidence, that thefe Denotions are patched upof foreds of Poperie.

Fiftly, the very Subject matter of this Booke, is meerely Ropille therefore the Booke it felfe must needes be such alf we branch the matter of this Booke. into points of Doctrine, and fubfunce: Of Geremonie, Forme, and Gircumftance and confider thefe, either absolutely in themselves, or Beletinely, with reference to the Authors, whence they were taken; we shall dicouer much hidden, and concealed, yea, forme emdent, and apparant Poperie, even twined and involved in it. For Documall, and Positive Poperie, you have there seuerall Limbes, and Branches conched, and by necessary implication, affirmed in its which I shall commerate and muster up in order, as I finde them feathered by the omes wherein a Adar lagar are not Sellming noduce

That the Church of Rome is the true and Ancient Mother: Ghunch; and that her holy Qurons, Lawes, Precepts, Geremonies, Constitutions, Canonical Flowers and fearments, are ducty and Religiously to bee obser-

That the wifible Church of Christ, (yea, the very

Church of Rome) can never Erre in matters of Faith.

That the Long-faft, is an Apostolicall Constitution that it comes from Divine Authoritie: And that we are to observe and keepe, both it, and Ember weekes, Ro ation dayes, together with Wedneldayes, Fridayes, and Holyday Rues, with Denotion, and Abtinence anotin politicall respons, as prefer ited, and en-- millerio

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imm tions of the Church.

4. That the Pictures, and Images of God the Son and God the hely Ghoft, may be lawfully made.

5. That men may worthip them in these Images.

6. That men may worthip them in these Images. nd Images of God the Sound

of Saints, and Angels, though not with that Solemne worthip of Latria, which is due to God alone.

7. That Anticular Confession to a Pricit, and Abso-

lucion from him, are necessary,

8. That there are feuen Sacraments of the Church.

9. That there are but three hindes of good Workes.

19. That there are Sinnes Venial in their owne to be alwayes one. And for I citer preparanciarate.

1)1. That Christ is corporally present in the Sacrament of the Lords Suppered some lodt to some

13: That the Secrament is a reall Secrifice, and that we are for to adore it. oo receil the month bar Mart

13. That Angels are our Mediators to prefent our Prayers and fernices vnto God, as wellas Christ.

14. That Prayer for the Dead is lawfull.

16. That there is a Dinineblessing and officacy in the bare Croffe of Christ has promitted and or der O com

These fifteene Points of Fundamentall, ranke, and Doctrinal Poperie, are throwded, and cherished under the protection, and countenance of these Pious Deur-Sucrements have. From all their fenerall pagnois

For the first of these, I collect ir from the Title page: "() The practise of the Ancient Church, called, The

" Howers of Preyer: From the Preface to the Booke "Those who accuse vs here in England to have despised

"all the old Cermonies, and cast behind vs the bleffed "Sacraments of Christs Catholique Church, doe bit

"betray their owne infirmities : (b) The Fafting dayes "of the Church, or dayes of specialt Abstimence, and Deuotion: Whereof Lett, Emberweekest some Holy

day Euros, and all the Endayes of the years, encept the beginning.

Reme

d This Title is taken From the bowres of our Lady: Prin ted at Paris, 155 6- From Bellarmine de Bonis Operibas in Partit.1.1. C.13 And our Ladies Primer, 6 This from A Manuall of Prayers by Laur. Kellami Printed at De-

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Section 23

This out of our Ladies Prictine cap. 7. Yaux his Catechisme, c.3.

those that fall within the Twelve dayes of Christmas.
The Precepts of the Church: Pirst, to observe the This out of the Precepts of the Chineses Fift, to obtain the mer. Ladies Primer. Ladies PriMefine his Catechnisme Cap
12. Bellermines
Christian Dofinesse, or contradiction: Fourthly, to repaire vinto the " publike Service of the Church, for Marrins, and Euc-" ning long, with other Holy offices at times appointed,
" valefie there bee a just, and varianced cause to the con-"trary: Fiftly, to receive the bleffed Sacrament of the "Body and Blood of Christ with frequent Denotion,
and three times a yeere at least, of which times Easter " to be alwayes one. And for better preparation there-" unto as occasion is, to disburthen, and quit our Con-

" sciences of those sinnes that may griene vs, or scrue ples that may trouble vs; to a Learned, and discreet

"Priest, and from him, to receive advice and benefit of e This is fto ka from Our Ladies Primer at the beginning. Ledefma bis Carchifm cap.15.Vaux his Catechilm Cap. 4. Bellar. menes Christi. an Dodline. Cap. Seman S יינייני ליוידילמו

" Absolution : (c) The Sacraments of the Church : The " principall, and truely so called, (as generally necessary to Saluation,) are Baptisme, and the Lords Supper: "The other five, that is to fay; Confirmation, Penitence, Orders, Matrimonie, and Visitation of the Sicke, or extreame Vaction, though they be fometimes caler led, and have the name of Sacraments, yet have they not the like nature, that the two principall, and true Sacraments haue. From all these severall passages Stolen out of Popish Authors: and not so much as mentioned in the Prayers of Queene Elizabeth, or in our Com-If there bee no Ancient Church, which enjoynes the and but put practife of Canonicall Howers, and Arict observation of Laches Printer. the recorded Fasting dayes, with Abstinence, and De-6 This from notion: If there bee no Church, which admits, or al-lowes of feuen Sacraments, or gives such Precepts, as are here recited, but onely the Church of Rome: then to them M. A. value of the LANK MARKET Perence soller in is certaine, that the Anthor affirmes the Church of "thole

one, to be the True, and Ancient Mother Churchland in her holy Canons, Precepts, Geremonies, Canonicall Howers, and Sacraments are ducty; and Religionfly to bee observed by vs. But there is no Ancient Church, which enloynes the Practicall observation of Canonical Howers, and the Strict observation of the Recorded Fasting dayes; there is no Church, which approoues of feuen Sacraments, or which gines fuch Precepts, as are here recited, but onely the Church of Rome. Therefore it is certaine, that our Author, aftirmes the Church of Rome, to be the True, and Ancient Mother Church : and that her Canons, Geremonies, Precepts, Canonicall Howers, and Sacraments, are duely, and Religiously to bee observed by vs. The sequell cannot bee denied, because the Author, doth prese these Canonical Howers. Precepts, Ceremonies, and Sacraments vpon vs. from the Authoritie, and practife of the Church, in which they alwayes have bene, and yet are in vie. The Minor is already enident : becaute * no Church by its owne Authoritie alone without a relation to the Policie of State, doeth wrge any fee Fasting dayes, nor yet enioynes Canonical Honers, or Anricular Confession to a Priest : nor allowes of feven Secrements, (as I shall prooue more largely in its place:) but onely the Church of Rome, whose fecret Factor questionlesse our Author was : Therefore. our Author is vadoubtedly guiltie, of this first Popish Truethibicalle thele Drawing are nothing el c. trant

For the fecond, that the visible Church of Christ, (yea, the very Church of Rome can never Erre in manters of Faith, and Doctrine: is ynfalliblie collected, from this enfuing passage in his Preface. That weemight bee fure to speake in the Grane, and Pious language of Christs. Church; Which but bener more been guided by the Spirit of God, and the boly Ghoft .. From which Largue thus ... 7 on

That CHURCH, which is elermore guided by the Spirit of God, and the holy Ghoft, can never Erre in matters of Faith: this all Protestants, and Papills testifie.

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16451 725 " See Epift. Synodales Concil Bafil. Surtmo Tom 4. page 143 . Rhemifts Annetations on John 14. Sea.s. Ou cap 16.Sect. 2.5. & cap 17:Sect 2.Bellarmine 1.3. de Ecclef. cap.14 and all other Papifts on this Controuerlie,accordingly. 6 See When akers De Ecelf. Cons 2 244/1. 4.6.2.7. Master Bernards Rheemes arainst Rome Propolition 12. Doctor Ra ynolds Thefut, Apologia 2. Thefis and Conference with Hart, with all other Protestants both of our owne and other Churches who write of

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nerfic.

But the Church of Christ, (faitheam Amhor, speaking of that particular Church, out of subject these scattered Deutstook were collected, such chies no other, but the Church of Romes) in commerce guided by the Speak of God, and the body Gioss, and that in matters of Faith, and Dostrine: according to the (a) Tienest of the Papest: who affirmer, that the Pape, the Church, and General Councelles amon Exta; because they are alwayer guided by the Spirit of Bod, and the hely Ghoss: And contrary to the expresse Doctrine, and Tenent of (b) all Prosestant Dimines: who affirme: that any wishle Church, on General Councelles, yea, that the Church, and Popes Rome, may Breas because they are not alterermore guided by the Spirit of God; with which the 19, and 21. Articles of our Church concurre.

Therefore the Church of Christ, (to wit, particular Churches, or Generall Councells, which are the representative Church,) in our Authors judgement, cannot Brre in matters of Faith, and Doctrine: which is a Branded Error.

Now marke what good vie our Antagorist makes of this Conclusion, even the same that the Pope, & Church of Rome doe: to Countenance, and Initial all those Brioticus, and Popish Ceremonies, Trumperies, and Positions, which are couched, and set abroach in his Denotions, and to make them passe for currant Trueth: because these Denotions, are nothing else binthe appropried, and accustomed Denotions of the Antient Church of Chois; (videlicet the Church of Rome,) which was ever more guided by the Spirit of God, and the holy Chost; and not the Denotions of prints ghost; and show, (as hee there stiles them,) which are subject to Fasser. Therefore there can be no hurt, no Error, no Fasser Popish Destring touched in them. So that hee doctore onely instale; and approone, bublishewise apply this Popish Position, into Subdolous, and Popish manner, even to instale the vinerabilities of these his Denotions:

orions stand in them the infallibilitie of the Chart Acons from whole weedle Garden this Carland &

Denotions hath beene gathered.

Come we now yoro his third Polition collected from thele fenerall pullages. The falking dayes of the

"Church Ordayes of special Abstinence and Depot "on: The holy dayes of Lent: The Himber weekes at

"the foure seasons: The three Regation dayes: The Prayers Prin-"Eucs and Vigils before somethirteene Holy dayes. It "hath beene also an Ancient Custome to fast all the Fry-

dayes in the yeare, except those that fall within the 12 dayes of Christmas. To this ende : (Speaking of Sep

" magelima Sunday, and the Lent Fast) there was a godly 'Ordinance in the Ancient Church (made by the Councell of Anxertemore then a thoufand yeares fince) that in the ende of the Epiphon there should be certaine

daies appointed (fuch as this, and the two Sundayes following are.) Wherein to prepare the people for their solemne Fasting and Penance, to give them war-

"ning of their Less before hand, that when it came,

it might bee the mose strictly and religiously ob-ferued. And afterwards, through the variety of Fa-fting in divers places, it came to passe that these three Sundayes were made to be the beginnings of the Lent.

Fast: Some extending their humiliation, to a larger time then Ordinary, and others excepting from it

those dayes of the Weeke, whereupon many Christi-

ens, had eitherno cultome, or no loune to fall. All a-greeing in this, that whether we begin at Septingeli-

me orany of the Sundayes following, the Low Fift is duly to be kept at one (dlemnenime of the years, and Religiously to bee continued with the great Feast of

Eafer. By the Ancient Lowes and Customes of the

"Church of Christ, we!fill observe anyearely solemne time of fasting and prayer, which we call our Line.

Fast. (a) The Lent Fast which were now keepe is, a Page 40.

and euer hath beene an Apostolicall Constitution. It

This is transcribed out of Laur, Kellams ted at Dowey, 1604. Immediately after his Calender. P.234.235

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is no himane Imention (as they call it) but it comes from Divine Authoritie, that we Fast our Forey Days in Lant. (b) The last weeke of Lent is an holy weeken Pag. 246. "and Christians have vied to call it, The bely and great ferne it then any of the rest before, &c. This is the 10 THE T. L' Tu sin Bedie Ame Town " reason why all the Wednesdayes of the yeare have bin to He main "heererofore, and why the Frydaies and Saturdayes of History Print " enery weeke belides are now continued, and made ted of Domest "common dayes of Abstinence and Prayer. a channel kon r

diacely ofter From the words and scope of all which passages, the nis Calmorn. Author doth palpably and infallibly teach: That the Lem-Faft is an Apoltolical Constitution, comming from Dinine Authority, which binds vs accordingly to observe att And that Ember weekes, Rogation dayes, together with Wedneldayes, Frydayes, Saturdayes, and the last worke of Lent especially, and some certaine Holy-day Enesare to be kept with Denotion and Abstinence: Not in any Politicall respect, as prescribed and enjoyned by the State for Politique endento de che increase of Carrell, the maintaining of Ships, and Mantiners, and the incourageprincipally observe these dayes inot as Fasting dayes; or dayes of Denotion to be front in Prayer and Fasting but rather year hiefly, as Eifb dayes for the advancement of Filling, and fraging of young Gartlett not as dayes enloynod by the Churches but deligned by the Source Authority: As our Homely of Fafting Part 202-Ed 6 cap. 19.

S. Ed 6. cap. 3 at 5. Eu C cap 5x 27. Eh C. cap 1711 29. E. observing of Lent, and most of our Protestant Dinness aftirme, but as Apostolical Pracepts and Constitutions, præscribed and injoyned by the Churches bare Anthoritie: which opinion both of the Lent Fast, and of these other Fasting-dayer, (or Fish-dayes rather;) all (e) Proteftant Autbors doe difelaime, as a meere Popife Affertion; band our rath beene an Apostolicall. Confirmation.

ille feed c Galuin: In-Piet.lib 4 cap. 12.Sed, 20. Doctor Fulky Answere to the Rhemilh Teltament, Matth, 9. Sect 11 Math. 4. Sect.a Marke J.Sect.6. Luk. 4.Sed.1.& 6. Sed 4. Ads 13. Sed 5. Feftus Hom. mim Diffut. 69. mm: 4. p. 469 Hocker Ecelef. Poll.1.5 Sed.72.Do-Ator Fearly Handmayde of Deno: ion P.526.541.80 546. Mr. Ma-Jour Christians Felt. cap. Po.

And none but (c) professed Papists doe mainteine. Wee keepe our Lent, and the fore-recived Fasts, by vertue of the Statistic of 2, and 3 Ed. 6. cap. 19. and by no Ecclesiasticall, or Apostolicall constitutions: Wee know no expresse Precepts, in our Articles, Homelies, Canons, or Common Prayer Books of our Church, that binds we to observe these Fasts; but onely the fore-recited Statists: which are the Lawes, and Precepts of the State, not of the Church: Therefore our Authors Doctrine in these points of Lent and Fasting Dayes, which differ from the expresse words, and Preamble of the Statute of 2. and 3. Ed. 6. cap. 19. from the (d) Dostrine of our Homelies: and the received Tenent of all our Writers: agreeing verbatim with the affertion of Ielinites, and Popish writers; must needes be Popish.

For the fourth; That the Pictures of God the Sonne, and God the hely Ghoft, may be lawfully made : it is couertly, and necessarily intimated in his first Division of such who doe offend, against the second Commandement : Offenders against the second Commandement (faith he) are, They that sancie to themselves, any likenesse of the Deitie; or frame for to make any Image, either of God the blessed Trinitie, or of God the Father; who never appeared to the World in a visible shape: So that he cleerely admits, and intimates in these words: that the Images, and Pictures of God the Sonne, and God the holy Ghoft. may be safely made: (e) because they appeared to the World in a visible shape, (as hee pretends;) though God the Father, and the bleffed Trinitie neuer did. His applying then of this reason onely to God the Father, and the bleffed Trinitie: His stopping at the Father; without any further mention of the Sonne, and holy Ghost; together with his ensuing words: Those that make any other Image, (be it of Christ and his Crosse, or bee it of his blessed Angels,) with an intent to worship them. Doe fully euidence, that hee approoues the making of the Images, and Pictures of God the Sonne, and God the

c Bellarm, de bonis Oper in parrie 1.2.634 Rhemilh Annotations on Mat. 4. Scat. 2. Mark I Sect. & Luk.4 Sect. 1. See the Popilh Authors quoted by Mr. Mason in his Christians Fast cap. 10.p. 151. 1 52. All to this purpole: That the Long Faft is a Diuine, or at least an Apostolical Institution ras Mafter. Cozens here affirmes. d Homely of Fasting,part.2

e This is Bellarmines reafon in his Christian Doctrine. c. 6. p. 142.143.

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z Comyse.

IRhemists Annotat. in Acts, 17. Sect. 5 Vanu: in his Catechiline on the 2. Co. mandement. The Councell of Bafil: of Trent : and all che Papists.See Bishop Ffbers answer to the Iefuits Challenge. cap.10. g :Hom. 2, & 3 against the pcrill of Idolatry Article 22. b Dr. Fulks Annotations in Acts 17. Sect.s. Billiop Bubengton, Mr. Berlens, and Mr. Dodon the 2. Commandement. BB. Vibers Answer to the lefuits 10. Where all the Fathers

are quoted to

this purpole.

holy Ghost : a meere Popish affertion, which the (f) Papifts onely doe mainteine : and which our owne (g) Home. lies, and (b) Orthodoxe writers doe expressely condemne, as Sinfull, and Vnlawfull.

For the fift Polition; That God the Sonne, and God the boly Ghoft, may be worshipped in their Images; which is necessarily collected from these words : Offenders against the second Commandement are, They that make any other Images, or the likeneffe of any thing what focuer, (be it of Christ and his Crosse, or best of his blessed Angels,) With an intent to fall downe and worthin them. They that are worshippers of Idoles, or representments of false Gods: In which passages, our Author onely disclaimes the worshipping of merce Pictures, Idoles, and false Gods. which the s) Papifts like wife doe condemne: or the adoration of the bare Pictures of Christ, and the holy Ghost: intimating, that wee may morthip them in their Pictures, (for why elfe doeth hee allow men for to make them :) though we may not Adore the Pictures themselues; according to the (k) ancient Popish distinction, and enasion; which our (1) Homelies, and the fore-quoted Protestant Authors doe condemne, and vtterly reiect, as Popish and Erronious.

For the fixt; That the Perfons, and Images of Saints and Angels, may bee worshipped, though not with the selfe-Challenge.ca. Same worship. Wherewith wee Adore God himselfe. This is euidently inforced from his Expeliotin on the second Commandement. * God is to be wor shipped with the lowly renerence of our bodies : also; This to bee religionsly done unto him: This alfo to be done purely, without any fuch out-

M. 16hnWhites Way to the Church. Digref. 5 1. Sed. 11. Calum. Infirent. 1 1. C. 11. Sect 12. And all our Protestant Divines that writ of Images. T Bellarmines Christian Doctrine, cas 6.p. 139. Vanx his Catechifme, c.3. Rhemifts Notes on 1 John 5. Sect. 5. k Riewifts Notes on Phil. 2. Concil, Trident. Seff 25. 1 Hom. 1.2. 3 Againfi the perill of Idolatry. BB Babington. Mr. Perkins, and Mr. Ded on the 2. Commandement BB. Where Answer to the Icluits Challenge, cap. 10, * This being comparared with his bleffing at the end: wherein there was the Intercession of all Saints inferred, (as I haugheard) before his Maicflie tooke exceptions to it, will enidence his meaning to the full.

ward, and folemne worship, to be given either to the Person, or Image of Saint, or Angel, or any other creature Whatfoener: which being compared with that which followes: Offenders against this Commandement; They that are worshippers of Saints Images, and out of a false opinion of demeriting the protection of the bleffed Virgin, or any other Saint of God, doe gine a religious Adoration, to those viual representations that are made of them. So that hee doeth here enidently, and clearely grant, (m) as Maifter Mountague alfo in expresse tearmes doeth :) That (n) there may bee a religious wfe of the Images of Saints, and Angels; and that wee may Worship, and Adore, either Saints, or Angels, at least wife, with the Worship of a Coneil. Tri-Dulia, as the (o) Papifts hold : though not with that oneward and solomne worship, (marke the Emphasis of the words,) which is due to God alone: For hee onely condemnes the gining of religious Adoration, to the bare Images, not to the persons of Saints, and Augels, (which his last words doe seeme clearely to admit,) and the yeelding, not of Religious worship, and Adoration: but of that outward, and solement Worship onely, which is due to God alone : which is no more, then all the Papifts doe acknowledge: who appropriate the worship of Latria unto God alone; though they give that of Dulia, and Hyperdulis vnto Angels, Saints, and Images. So that in these Points of Images, and Prayer to Saints, (make the best of them that can be,) hee goes no further then moderate Papists, and not so farre as all Orthodoxe Protestant Authors doe : so Frozen are his Zeale, and hote Denorions in these points of Saints, and Angels, which are meerely Popish.

For the feuenth; That Confession to a Priest, and Absolution from him; especially, before the receiving of the Sacrament are necessary: is evident from his fife Precept of the Church: to wit, To receive the Blessed Communion of Christs Body, and Blood, With frequent Denotion, and three times of the yeere at least, whereof Easter to bee one: And

Answer to the Gagg.pag. 3 18.See Dr. Featly his Paralel p.21,22. dent Seff. 25. Bellarmines Christian Doctrine, cap.6. lames Ledefina hisCatechifine cap. 6. o Rhemifes Notes no Mat 4.Sca.3.A& 10, Sect. 7.c.14. Sect 2. Hebr. 11.Sca. 9.Com cil. Nicen. 2. AB. 2. 6 4. Sur Concel.To. 3 . 9.74. 102. 120 Adreams Scriptum de 1-maganibus. 1b. pag.217.

o Compare this with his prayer before Absolution, & his thanke fgi uing after it, together with his Forme of Confession. The Exhortation before the Communion Dr. Fulke Rhemish Testament on John 20. Sect. 5.Mr. Bernard Rheemes azainst Rome Proposition 20 pag. 203 . Homily of Repentace part: 2 So the Papits in exprels eil, Lateran. Jub Impocen. 3 cap at Rhem. Notes on Lak 17.5ect.4.1oh 20.Sect. 5. on Iam. 5. Sect. 10. See Homily of Repentance. part. 2. t Dr. Fulkes Notes on the Rhemish Te-Stament, lohn 20.Sect.5. Jam.s.fect.10.

for better preparation there unto, as occasion is, to disburthen, and quite our Consciences of those sinnes, that may griene us, or scruples that may trouble us, to a Learned. and discreet Priest, and from him to receive advice, and the benefit of Absolution. Loe (p) here a pregnant proofe for Auricular Confession: wherein there are three things observeable: First, that the Confession, which our Author speakes of, is no arbetrarie, or voluntarie, but a forced, and enjoyned Confession, and that by the Authoritie, and Precept of the Church .: whereas (9) ours and all other Protestant Churches, prescribe it enely by way of aduice; and that onely in case of necessitie, when as mens Consciences cannot else be ouieted : Secondly, that this Confession must be made, not to a Minister of Gods word, as (our Common Prayer Booke renders it : but (r) to a discreete, and Learned Priest : that is, to some Popish Massing Priest or other: Thirdly, that hee must not bey open his griefe, that troubles and disquiets his Conscience, as our Communion Books reades it : but hee must disbarthen his Consciences of those sinnes that may (not that doe) griene him, and those scruples that may trouble him: Fourthly, that hee must doe this, not when hee is troubled in Conscience onely; but as occasion is; that is, as oft as he. receives the Sacrament, if the Priests leasure, and his owne occasions will permit him. All which are, dreatly contrary to the (s) Dostrine of the Church of England, and (t) all Protestant Anthors; and consonant to the Dollrine of the Church of Rome: who appropues, and practiferh Auricular Confession, (n) especially, before the receiving of the Sacrament and makes this one (x) principal Precept of the Church, (as our Denotioner doeth here:) Toconfesse our finnes to an appropried Priest, once a yeare, and to receine the Sacrament, at the least enery Easter. Therefore hee is apparantly guiltie of this groffe point of Luke 17. feet 4 Poperie mund before on the state of the day of the County of the state of the st

Mr lobn Whites Pathway, Numb 40. Digref 3 3. Cals. Inflit. 3. c.4. fect. 19 u Rhe. mift's Notes on 1 Cor, 11 fell. 17. & Our Ladyes Primer, lames Ledefma his Chatechisme.c. 13 . Bellarm. Christian Doctrine, cap 7.

Come wee now to the eightethy That there are fenen Sacraments of the Church collected from these words. The Sacraments of the Church : here is the Title; then follow the Sacraments themselves. The principall; and truely fo called : (no generally necessary to Saluation,) are Baptisme, and the Lords Supper : The other fine; that is to fay, Confirmation, Penitence, Orders, Matrimonie, and Visitation of the Sicke, (which no Papist yet accounted any,) or Extreame-unction : though they are fometimes called, and have the name of Sacramones, yet have they not the like nature, that the two principall, and true Sacraments have : Loe here a litterall, and manifest acknowledgement, and publication of feuen Sacraments - For first the whole feuch, have reference to the Superfeription: The Sacraments of the Church's Secondly, he files them! the other fine; and names them in particular : Thirdly, he faith, that they are sometimes natiods and have the name of Sacraments quoting Scriptures for them in the margent. Hee doeth not fay, that they and focalled by the Papifts, who onely repute them Sacrapients ; but that they are fo called, and named, wiz. by the Church, to which one ly it hath relation. Fourthly, he doeth not fay with our Cherechifme there quoted; that Buptifme, and the Supper of the Lord and the two onely Sacraments, that are get y Scothe Ho. nevally necessary to Saluations non with our (2) Homelies mely of Comand 25. Article : that the other fine, that is to fay; Con mon Prayer at formation, Penance, Orders, Matrimony, and Extreameunction, are not to bee counted for Sacraments of the Goffel; but such as have growne from the corrupt following of the Apostles, &c. All hee saith by way of exclusion, is onely this. That Baptisme, and the Lords Supper, are the principall Sacraments, truely fo called : that they are generally necessary to Setnetion, and that the other have not the like z concil. Trinature with them: which doeth not exclude the rest from dent. Seff.7. being true, or lesse necessary, and inferiour Sacraments: Can.1. set.3.

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since all Papists who acknowledge seuen Sacraments, stian Doctrine doe confesse: that (z) Baptisme, and the Lords Supper, c.9.pag. 205.

are the principal, and most necessary Sacraments of all the rest: And the rather am I induced to thinke; that I have not wronged our Deuout Author in his Arethmetique; because he ioynes bis sue Precepts of the Church: his size Corporal, and some Spiritual Workes of Marcy, his senen Beadly same; and seven comercy Vertues: his eight Beatly tudes, and other particulars: (Transcribed verbatim out of our Ladies Pfalten, and lames Ledesma his Chatchisme, where the sour Sucraments are inserted with them:) with these seven sacraments; since therefore hee sumpes so fully with the Papists in all the other particulars, I doubt not, but hee doeth concurre with them in this: and so is culpable of this knowne, and professed Popish Tenent: which our second Booke of Homelies. Hom. 9. our 25: Article, and all our Orthodoxe writers, doe with one consent condemne, and disanow.

From these seuen Sacraments, come wee now to his other Popery. That there are but three kindes of good worker: which doth necessarily result from these words: Three kindes of good Workes; Fosting, Prayer, and Almes-deedes: which as they are transcribed verbasim out of our Ladies Primer, Vaux bis Chatechisme: Matthias Coschi, bis Orium Spirituale mellistuarum Pracationum: Printed 1617. pag. 105. and () other Popif duthers : So it altogether justifieth that Popish Affertion: That there are but thefe three kinds of good Workes: Which our (b) Homelies, and all Protestant Dinines doe vtterly deny: fince Hearing, Reading, and Meditating of Gods Word: the Honouring, Louing, Fearing, Obaying, and Seruing of God, both in our generall, and particular calling: our beleeuing in his Name, together with all other dueties of Pietie, and Religion, both to God, our selues, or others, and the keeping of all Gods Commandements, are as really, and properly good Workes as those : as our Homelies of good Workes, and Scripturestellifie.

From this wee descend to the ensuing point. That there are some sinnes which are but Ueniall, not Mortall, in their

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their owne nature; which is enidently deduced from this passage. Seven Deadly sunes; 1. Pride; 2. Constons for fine fe; 3. Luxurie; 4. Enny; 5. Gluttony; 6. Anger; 7. Slotb : which as it is directly stolne out of our Ladies Primer, Ledefma bis Chatechisme. cap. 14. The Howers of our Lady : Printed at Paris. 1596. fol. 2, 4, 5. Bellarmines Christian Doetrine, cap. 19. Otium Spirituale. by Matthias Coschi. pag. 112. and other Popish Pamphlets, Chatechismes, and Deuotions; not out of any Protestant Authors : so it necessarily implies : that thefe feuen Sinnes, are the greatest Sinnes of all others: and that there are some Sinnes, which are not Deadly in their owne nature : for fo doe the Popish writers inferre from thence: whence it is, that after they have discoursed of these seven Deadly sinnes; they then fall (6) immediately to diffute of Ventall simes : which Veniall finnes, (d) our owne, and all other Protestant Churches doe renounce. Neither is this any wayes salued by the clause, (as they are commonly so called,) which our Author (conscious no doubt to himselfe, of his owne guilt,) hath added to his latter Impressions: For these are no where commonly called, the feven Deadly finnes: but among (e) Turkes, and Papifts; not among Prote-Stants. Whence our Ladies Primer, and Iames Ledesma the lesuite, his Chatechisme. cap. 14 Speaking of these feuen sinnes, give them this Superscription: The fenen Capitall sinnes, which are commonly called Deadly: So that our Authors latter Edition which renders it; not Deadly simes, as his first Impression doeth : but, Seuen Deadly sinnes, as they are commonly so called : doeth rather marre then mend his cause, because it is now more suitable to Ledesma, and our Ladies Primer, then before: and so more likely to inferre this Popish Conclusion: That there are some sinnes, which are but Veniall in their owne nature: which Protestants doe quite renounce.

But our Author doeth not set a stop, and period to his Popish Errors here, for loe, hee proceedes, euen to a Trans-

c So doth Bellarmine in his Christian Doctrine, c.18.19 d Mr. Rogers 4 Propolition on the 9. Article. Mr Whites Way to the Church, Dieref.39. Doct. Fulk on Mat 6 Sect. s. Rom. 1,Sect 11. e l'halippies Lo. nicerni, Turc. Hift.1.2.c. 15,

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b Part. 2. p.1. c Rhemists on Matt. 24. Sect. 4.8c 9. on I Cor. 11.Sect.4 5,6. on 1 Cor. 11.Sect. 16. d The Homilies of the worthy receiuing of the Sacrament Artic. 28. Harmony of Confessions, Sect 14.B3. V hers answer to the lesuits Challenge, c. 3. BB. lewels Apologie. e Pag.4.12.13 This is taken of Kellams Manuall of Praiers p.80 See part. 1. pag. 18. g Caluin Infist 1.2.c.18. Morney of the Masse. BB, 10wels Apologic Melchifedechs Antitype. Dr. Fulke Rhem. Teft. on 1 Cor 11.Scat. 8.re 22, Heb. 7. Sect 7,8 c 9.Sect.5. 6. Artic. 28. b Concil. Trid. Seff.22. # Part. 2. p.9.

Transubstantiation, or a Corporall presence of Christ in the Sacrament; which I clearly collect from these two passages: (b) Christs hely Sacrament, his blessed Body and Blood: At the receiving of the Body: Lord I am not worthy, &c. he doeth not say: the boty Sacrament of Christs Body, and Blood: or at the delinery of the Bread, as our Books of Common Prayers doeth; in the Order of the Administration of the Lords Supper: But, Christs hely Sacrament, his blessed Body and Blood: and At the receiving of the Body: not of the Bread: which doeth imply, A Transubstantiation, or Corporall presence of Christ in the Sacrament, which the (c) Papists doe so eagerly maintaine: (d) and our Church, and writers so frequently condemne.

Yet this is not all; For our Devout Author, as hee admits a Corporal presence: so he impliedly affirmes, An unbloody Sacrifice of Christs Body, together with an Aderation of it: as these words import. (e) A prayer when wee are prostrate before the Altar: Thou art worthy O Lord, &c. (f) Adding with the Priest: The Body of our Lord Iesus Christ, &c. Loe here; a Body of our Lord Iesus Christ; an Altar; a Prostration; (not a kneeling,) before this Altar; together with a Priest: And what Papist; yea, what Protestant, may not hence conclude; an approbation of the Popish Masse; An unbloody Sacrifice of Christs Body, offered on the Altar, by a Priest; together with an * Adoration of it. Things which all (g) Protestant Authors doe abhorrs: and note but (b) Papists doe admit.

Our Author still proceedes, even to the very Mediation of Angels: in these words. (i) Command, that the Prayers, and Supplications, together with the remembrance of Christs Passion, which wee now offer up unto thee, may by the Ministrie of thy holy Angels, hee brought up into thy Heavenly Tabernacle: This as it was borrowed from Missale Romanum: Canon Missa pag. 272. So, it is, so cleare an evidence for the Mediation of Angels: (a

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Doctrine which (a) our Church, and all good Protestants, dee viterly renounce:) that our Author, who in his fecond Edition, did onely alter it, from Angels, to Angell: in his last Edition, was even constrained to rafe, and blot it out: but yet it stands vpon Record, both against him, and vs, in all his first Impressions, to the diferace, and fcandall of our Church; and the great advantage of our Adversaries.

As (b) Wicked men, and Seducers, waxe worfe, and worfe; fo doeth our Denout Author, who flips from one point of Poperie, to an other: from the Mediation of pologie. Angels, to Prayer for the Dead : in these words. And thefe to be repeated till the Soule bee departed. Then (pray well observe this word :) (c) O thou Lambe of God, that takest away the simes of the World, grant him thy peace: with this Prayer: which makes it yet more euident. O Lord with whom doe line the Spirits of them that die: and by whom the Soules of thy Sernants, after they be delinered from the burthen of the flesh, be in perpetual Ioy, and Felicisie: (a clause taken out of our first Prayer, at the burying of the Dead: and therefore doeth here necessarily import, that this Prayer, is a Prayer for the Dead; Who are delinered from the burthen of the flesh:) Wee most moskely befeech thee, for this thy Servant, that baning now received the Absolution from all his sinnes, which he hath committed in this world: bee may escape the gates of Hell, and the paines of Eternall darkeneffe : that hee may dwell for ener with Abraham, Isaac, and Iacob, in the region of light: (a clause transcribed out of the Bremiarie of Pius 5. and Clemens 8. Printed at Antwerpe, 1621. Officium Defunctorum, pag. 154. and that out of a Prayer for the dead, which runnsthus. Ut animam famuli tui, quam de boc seculo migrare in Bisti, in pacis ac lucis regione constituas, & sanoterum tuorum inbeas effe confortem:) and thy bleffed prefence, where there is neither weeping nor heaninesse. And that when the general day of thy indgement shall come, hee may rise againe with the inst, and receive this dead body which

a Dr. Inibe on Rhem Teff. 1 Tim 2. Sect.4. Doctor Rainolds Conference with Hart: cap. 8. Diuis.4. BB. V hers Antwa to the lefuits Challenge, c.9 BB. lemels A-

6 2 Tim.s. 13

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e Article 22. BB. Vbers. answer to the Icfuits Challenge. cap 7. Dr. Falki Rhe. Tof. A & 23. Sea. I. 2 Cor 5.Seet. 1. 1 John s. fect. 4. f Pag 129. So was it Printed at first, as I have heard. g Rhemiss Annotations on Marke 9. Sect 4. 1 Tim. 4. Sed. 12.13. Bellar.lib. 2. de Imaginib.c.30 b Appeale pag 280.Gag. 3 20. 3 2 1.Dr. Featlies Paralel 3. part,p, 25.

must now be buried in the earth, (a clause which puts all out of question:) to be is yield with his foule, &c. Lee heere a palpable prayer for the dead; which be wbo runnsmay reade, and ice :. (yea, and a Limbus Patrum too, implyed in these words : that he may dwell for ever with Abraham. d Rhemiftson Isaac, and Iacob in the region of light, which (d) region, the Papists stile their Limbus Patrum:) Yea, but an Inden Expurgatorine hath passed on this prayer. True it is. that the Author in his last Edition, hath rectified this prayer of his, after great exceptions taken to it, and complaint against it. But this doth onely enidence and make cleare his guilt: (For if there were no apparant Popery in it, why should he purge it out?) not mittigate or asswage his fault. The Author is a Scholler; he had long fince calletted thefe Denotions for his owne prinate use, (as the Printer in his Epistle annexed to the latter Editions, testifies:) and among them hee had inserted this prayer for the dead; (confarcinated and patched out of fundry other prayers by himselfe alone, and not transcribed our of our Common, or Queene Els abeths private Prayer Booke;) which he hath published vnto the world vpon deliberation and aduice, and that for 4: weighty reasons, as the Proface testifies. Therefore this was no flip nor overfight in the Author, (much leffe in the Printer, who labours to take the blame upon himfelfe, though there is not one Presse-error in the Booke) but a voluntary, wilfull, and affected error, of purpose to iustifie and countenance, the Popish Affertion. of Prayer for the Dead, which (e) the (burch of England and all her Wort bies, have hitherto opposed.

Laftly, as our Author began with the figne, so he concludes, with (f) the Virtue of Christs bleffed (or of * the bely) Cross : which implies, there is some divine vertue in the figne of the Croffe, as the (g) Papifts teftifie, and as (b) Master Mountague himselfe avers upon his owne experience. And the rather am I induced to make this co'lcction from this passage, for these two reasons. First, be-

cause

cause the (i) Frontispeece of the Booke is adorned with a i Sec Ostal Croffe, held out in the hand of a denout supplicant. Secondly, Sprinuale because I never finde this forme of blessing, but in Popilh Authors, who ascribe a Diune vertue and efficacie to the bare figne of the Crosse: since therefore this forme of bleffing was borrowed from Papifts .: I doubt not, but he concurres with them in the Doctrine, as well as in the figne, and mention of the Croffe: And thus have you these fifteene dangerous points of Doctrinall, and fundamentall Poperie, taken out of Romish Primers, Pamphlets, and Prayer Bookes, involved, and conched in these Pious Denotions.

To these I shall adde one more, which I had almost ouershipped: to wit. The approbation of Popish Penance: which is necessarily collected from this clause and paffage. (k) The fenen Penitentiall Pfalmes, to bee wfed in times of Penance, &c. Let any indifferent Reader now consider: First, that Protestants know no times of Penance, but onely Papifts: Secondly, that as (1) they renounce the Dostrine, so likewise they (m) disauon the very word, and phrase of Penance: not onely in their owne writings, but in all their English Translations of the Bible, (for which the Papifts taxe them:) because in its wfual, and accustomed signification, it imports nothing else; but a certaine punishment, taken upon men for satisfaction of their sinnes to God: and so it is a word that derogates from the Satisfaction, and Passion of lesus Christ, which should cause all Christians to reselt it: Thirdly, that the Papists make Penance a Sacrament, and (n) of recite it in their writings, of purpose to expresse their Shrift, and Popish Penance of m Dr. Fulks Whipping, Pilgrimage, and such like satisfactory multis, and profilements, (as they deeme them) by it: Fourthly, that the word Penance, in its ordinary and proper vie, especially, times of Penance: doeth import, and signific nothing else but Popish Penance: Fiftly, that it is the vse and practise of Popish Priests, to enioyne their poore deluded Penicents during the times of their Penance,

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k Pag. 181, & I See Calum. Infit. 19. fect. 14,15,16. Dr. Fulle anf. Rhem. Telt. Iohn 20. Sect. 5 Defense of the English Translation. pag. 13. Confutation of Dr. Allens Booke, part. I. CAP. 10.11. Mr. Whites Way to the Church, Di-210/.55. Defece of the English Trans Strion, c. 13. n Rhemsfts Notes on Jehn 20. Self, 5. Gregory Martyr. & all their other Writers.

must now be buried in the earth, (a clause which puts all out

Lake 16. Sea. 7,8. And ell-the Papilts who deferibe this *Limbus*.

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No. 1 Sept 1865

e Article 22. BB. Vbers. answer to the Iefuits Challenge. cap.7. Dr. Folks Rbe. Top. A &3 21. Sed. r. 2 Cor 5.Sect. 1. 1 John s. fect. 4. f PAR 129. So was it Printed at first, as I have heard. g Rhemils Annotations on Marke o. Sect 4. 1 Tim. 4. Sca. 12.13. Bellar.lib. 2. de Imaginib.c30 b Appeale pag 280.Gag. 3 20. 321,Dr. Featlies Paralel 3. part,p, 25.

of question:) to be is yourd with his foule, &c. Lee heere a palpable prayer for the dead; which be who runnemay reade, and fee : (yea, and a Limbus Patrum too, implyed in these words : that he may dwell for ever with Abraham. d Rhemiston Isaac, and Iacob in the region of light, which (d) region, the Papifts file their Limbus Patrum:) Yea, but an Index Expurgatorisu hath passed on this prayer. True it is. that the Author in his last Edition, hath rectified this prayer of his, after great exceptions taken to it, and complaint against it. But this doth onely enidence and make cleare his guilt: (For if there were no apparant Popery in it, why should he purge it out?) not mittigate or affwage his fault. The Author is a Scholler: he had long since calletted these Denotions for his owne prinate use, (as the Printer in his Epistle annexed to the latter Editions, testifies:) and among them hee had inserted this prayer for the dead; (confarcinated and patched out of fundry other prayers by himselfe alone, and not transcribed out of our Common, or Queene Els? abet bs private Prayer Booke;) which he hath published vnto the world vpon deliberation and aduice, and that for 4: weighty reasons, as the Proface testifies. Therefore this was no slip nor overlight in the Author, (much lesse in the Printer, who labours to take the blame upon himfelfe, though there is not one Presse-error in the Booke) but a voluntary, wilfull, and affected error, of purpole to iustificand countenance, the Popish Affertion, of Prayer for the Dead, which (e) the (burch of England and all ber Wort bies, have hitherto opposed.

Lastly, as our Author began with the signe, so he concludes, with (f) the Virtue of Christs ble fed (or of the bo-(1) Crosse: which implies, there is some divine vertue in the figne of the Croffe, as the (g) Papifts teftifie, and as (b) Master Mountague himselfe avers upon his owne experience. And the rather am I induced to make this co'lc-Ction from this passage, for these two reasons. First, be-

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cause the (i) Frontispeece of the Booke is adorned wish a i Secotion Croffe bild out in the band of a denout supplicant. Secondly, because I never finde this forme of blessing, but in Popith Authors, who afcribe a Diume vertue and efficacie to the bare figne of the Crosse: since therefore this forme of bleffing was borrowed from Papists .: I doubt not, but he concurres with them in the Doctrine, as well as in the figne, and mention of the Croffe: And thus have you these fifteene dangerous points of Doctrinall, and fundamentall Poperie, taken out of Romish Primers, Pamphlets, and Prayer Bookes, involved, and conched in these Pious Denotions.

To these I shall adde one more, which I had almost ouershipped: to wit. The approbation of Popish Penance: which is necessarily collected from this clause and pasfage. (k) The fenen Penitentiall Pfalmes, to bee wfed in times of Penance, &c. Let any indifferent Reader now consider: First, that Protestants know no times of Penance, but onely Papifts: Secondly, that as (1) they renonne the Dostrine, so likewise they (m) disauow the very word, and phrase of Penance: not onely in their owne writings, but in all their English Translations of the Bible, (for which the Papifts taxe them :) because in its would, and accustomed signification, it imports nothing elso; but a certaine punishment, taken upon men for satisfaction of their sinnes to God: and so it is a word that derogates from the Satisfaction, and Passion of Iefus Christ, which should cause all Christians to reselt it: Thirdly, that the Papists make Penance a Sacrament, and () oft recite it in their writings, of purpose to expresse their Shrift, and Popish Penance of m Dr. Fulks Whipping, Pilgrimage, and such like satisfactory mulets, and punishments, (as they deeme them) by it: Fourthly, that the word Penance, in its ordinary and proper vie, especially, times of Penance: doeth import, and signific nothing else but Popish Penance: Fiftly, that it is the vie and practile of Popish Priests, to enjoyne their poore deluded Penitents during the times of their Penance,

Sperienale pag. 169. Where. there is fuch a Picture.

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Mary Mary Andrews Actor Const

k Pag. 181, & 1 See Calum. Infist.1.4.c 19. fect.14,15,16. Dr. Fulle anf. Rhem. Telt. Iohn 20. Sect. 5 Defense of the English Translation. pag. 19. Con-futation of Dr. Allens Booke, part. I. cap. 10.11. Mr. Whites Way to the Church Di-2006.53. Defece of the English Tranflation, c. 13. n Rhemsfts Notes on lebe 20. Sett 5. Gregory Martyr. & all their other Writers.

to mumble ouer the seuen Penitential Psalmes, here mentioned by our Author, once every day at least: I say, let any impartial Reader, but lay all these together, and consider how our Author had formerly enioyned Shrift, or Auricular Consession of our sinnes unto a Priest, before the receiving of the Sucrament: and then hee cannot but from hence conclude, a plaine, and evident approbation, and publishing of Popish Penance; which all Protestant Churches doe abhorre, as exceeding derogatory to the death of Christ.

But passing from these Doctrinall, and Fundamentall, I come now to those other Ceremonious, and Circumstantiall points of Popery, that are directly Broached, and Patronized in these new Denotions: which are foure in number.

First, that Canonicall Howers are of Ancient, and Laudable vse; and that they are diligently to be observed even of private Christians.

Secondly, that the canonized Saints of Rome, are true and holy Saints, and ought to be esteemed of vs.

Thirdly, that there are some seasons of the yeere, wherein Mariages may not be solemnized.

Fourthly, that the Quire is more Holy, then the rest

For the first of these; the very title of the Deuotions: (viz. The Howers of Prayer:) the many proofes and quotations out of the Scriptures, and Fathers, to instific the antiquitie, vse, and practise of them; (which are transcribed out of (o) Bellarmine, (p) Azorius, (q) and the Rhemiss:) The Prefaces which our Author makes to all these Howers; together with the scope and drift of the whole Booke, (which is onely to confine, and limit mens Deuotions to these Canonicall Howers:) doe abundantly, and infalibly testifie, and confirme this Popish assertion, (in the proofe of which, Azorius, Bellarmine, and the Rhemists take such paines): That Canonicall Howers, even after the late Popish division, are of ancient,

De Bonn Operibus in pertic.l.t.c. I 1.13
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and laudable use a and that they are diligently to be observed, enen of primate Christians: which is more then either (r) Bellarmine, (s) Azorim, the (t) Rhemifts, (u) Vaux, or any Tesuite, or Popish Monke, or Priest affirmes: who expressely teach; That none are bound to observe (4nonicall Howers, but such Religious persons, who have entred into holy Orders, but especially Monkes, and Numes, and such whose Denotions are not interrupted by necessary t Notes on Study and imployments. For the Antiquitie of these Canonicall Howers, after the Romish computation, to wit: Mattens, the Prime, the third, the fixt, the ninth Hower; Vefpers, and the Compline: (to which our Author addes Bed time; as We lie downe to fleepe; or the last Hower of the night:) some would derive it from the Primitive Church: (x) fo Bellarmine, and Azorius: and for proofe x Qua supra. of this, they quote Clemens Romanus, Conftit. Apostol. lib. 8. cap. 34.40. And of this opinion Maister Couzens feemes to bee, who much relies vpon the fame Authoritie, which is (y) alwayes placed in the fore-front : But loe y See Pag. 1 5. the vanitie of the Papists, and the impudency, and treacherie of Maister Couzens, who build the Antiquitie of their Canonicall Howers, vpon such a sandy foundation: voon such a counterfeite, and fictitious Author as this Clemens : who is bored and branded by (z) many Papifts, and all Protestant writers of any judgement; for a meere counterfeite, composed by some vaine, and illiterate Monkes pror veterum. of puny times: Others attribute the invention of them to Saint Hierome: others to David, and Daniell: but all these speake onely of the third, the fixt, and ninth Hower: As for the first Hower, Bellarmine bimselfe confesset ; that it was not invented till Cassianus bis time; and that the Compline Was never mentioned by any Author before Saint Benedict who inserts it in his 16. Rule. (a) Pope Pelagius the second, was the first that enjoyned Priests, and Religipersons to observe these Howers of Prayer: Which afterwards the Councell of Aquiferane under Lewes the first, Anno. 816. cap. 131. The Councell of Bafil under Eugenius

De bonis O. peribus in parsic.l. T.c. 19. sinfit. Moral. Part. I. lib.9. cap.3.5,6. Att 10 Sett. 6. u Catechifme cap of Orders

87.107:125.

z. See Corner Cenfura, Scripag. 16, to. 20.

Polyd. Virgil. De Innent. Rerum, 1.6.c. 2

in our art is a

De Bonit Oeribas in paric.lib.t.c.12.

This the Rhemifts, in their Notes on Alts 10; Self. 6. & Gal. 4. Self. 6. acknowlege.

e Dr. Pulle on the Rhemifs. Top. Acts 10, Sect. 6.

the fourth, Session 31. The Synod of Aleguntium under Rabanus, cap. 16. The Provincial Councell of Senona, or Some, 1528. Decrete Morum cap. 18.19. The Pronincial Councell of Colen. 1536. part. 2. cap. 6.7, 8. part. 3. cap. 5. The Promincial Councel of Trier. 1549, commded Canonical, and Religious persons to observe these Howers : but neuer were any Papifts fo abfurd, as to inioyne any persons out of Popish Orders to obserue them. What Protestants have thought of these Canonicall Howers: Let * Bellarmine himselfe testifie; who produceth Witcliffe, Luther, Illyricus, Brentins, the Confession of Wittenberge, Tilemannus, and Hesbusius, expressely condemning them. To these let mee adde the Hamonie of Confessions. Sect. 15. Confessio. Zanchij. cap. 25. Caluin Inftis. lib. 3. cap. 20. Sect. 29. 30. Melanthon, Musculus, Marryr, Aretine, Loci. Communes. De precatione Locus. Docter Fulke. Rhemis Testament. on Luke 18. Sect. 1. Actes 3. Sect. 1. cap, 10. Sect. 3. Gal.4. Sect. 6. Maister Perkins. bie Cases of Conscience. lib. 2. Quest. 3. Sett. 4. Who all reject these Canonicall Howers, as Popish, Vaine, and Superstitious trash: neither is there any (b) Protestant Church, or Ambor, to my knowledge, that ever did approoue them, either in Doctrine, or in Practife: True it is, that our owne and other Protestant Churches, have bounded out some set times and Howers, for publike Prayers, and Deuotions, that so men might with more convenience meete together; for Gods publike worship and service. But yet these times and meetings, are farre different from these Canonical howers: For first, they are but (c) Twice a day at most, to wit, Morning, & Euening: Secondly, they are not confined to the compafie of an Hower, not to any fet limits of time, which may not bee exceeded: Thirdly, the Forme, the Method, yea, and the matter of their Deuotions differ: Fourthly, there is some varietie, and change of Prayers, Chapters, and Pfalmes in the one: but there is an identitie of matter, and prayers in the other, which may not bee altered: Fiftly, this is publike

publike and common to all persons whatsoever, the other prinate, and proper onely to Religious, and Canonicall persons: Sixtly, these times of publike Prayers, and meetings, are onely for conveniencie: these Canonicall Howers, are prescribed as matters of necessitie, and as a part of Gods Worship, and Seruice. Seventhly, these Canonicall Howers, cannot be altered, nor changed : our fet times of Prayer, and publike meetings may, being some times sooner, some times later, as occasion serues. For prinate Denotions, of prinate men, (d) our Church & Dr. Pulle, leanes enery man to his free libertie, to Pray, and Read, at Ibid, what Howers, and Times be please: Euenings, and Mornings, are the seasons, both of publike and private prayer, which She commends: not the first, the third, the fixt, the ninth Howers; which She neuer yet prescribed vnto any, fince her reformation: Since therefore our Church, as the (e) Rhemists themselves expressely testifie : and all reformed Churches in Forraine parts, together with the fore-quoted Authors, have vtterly rejected these Canonicall Howers: I wonder much, how our Author dares to impose, or presse them on vs now. What, did he dreame wee would all turne cloistered Monkes, and mued Nunnes; or Ancorites, and bruitish Hermites? that wee would all take Popish Orders once againe : or that wee would voluntarily chant, and mumble ouer his Deuotions euery day? (An harder taske then Papists doe enioyne their strictest Orders:) Or would he have vs to rehounceall Secular imployments, and Gods publike Ordinances, and wholy to denote our felues to prinate Prayer? and so make vs all turne Seperatists, vnder pretence of private Devotion? If so, then there were some cause, and colour to confine both vs, and our Denotions, to these Canonicall Howers. But if hee hath no such aime as this; then let his Howers, and Denotions goe as needlesse, and supersluous Romish trash, that are ht fornothing, but the Cloisters, or the Dung-hill, since no Church but Rome, did ener owne them: and fince

e Notes on A@ 10,500,6, f Ibidem Obiett. our owne, and all Protestant Churches, have discarded them as superstitions, as the (f) Rhemists truely doe affirme.

If any object: that these Canonicall houres were approved, and Authorized by Queene Elizabeth in that O-raisem, or booke of Private Prayers, Printed by William Seeres, 1560. published by the Queenes Authoritie: and therefore the Church of England doth approve of them; which is all that our Author can pleade in the defence of these his Howers of Prayer.

Anfw.

To this I answer: First, that there was indeed some short mention made in the foresaid booke, of the first, third, sixt, and ninth hours, and of Mattens, Eneningsong, and Compline: But yet, that Booke was neuer intituled, the Howers of Prayer, as these Denotions are: nether is there any one word spoken, or Scripture, or Author quoted in it to approue and sustifie the vie, and practise; or to set foorth the Antiquity of these Howers: whereas our Author pleades as much as any Papist hath, or can doe for them.

Secondly, those Prayers were published in the third yeare of her famous Raigne, in the very infancy of Reformation, when as all Popish Reliques were not so fully clensed out, as afterwards they were: therefore our Author may not racke and scrue them to our Aged and noone-tide seasons of the Gospell, which have long since worne out these menstruous and polluted raggs of Romish Superstition, and Monkish Deuotion.

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Thirdly, Queene Elizabeth was so farre from Patronizing Canonicall howers, that in the second Impression of these Private Prayers, in the yeare 1564. printed by her Authority, these Howers were quite oblitterated, & not so much as mentioned in that, or in the subsequent Edition in the yeare, 1573. which doth plainely euidence: that those Howers, were either secretly foisted into these private Prayers, after they were licenced for the Presse: (as I feare me much of our Authors Devotions were,) or else, that they were over-slipped by the haste and carelesses.

lesteneste of the Licenter, as our Authors Popery was: elle questionlesse they had not beene omitted, not obliterated in the enfuing Impressions. Doubdesse, if Queene Elizabeth, or the Church of England had ever approved of these Howers, they had never caused an Index expurgatorius to passe vpon them in the succeeding Editions: Since therefore these howers were onely named in the first, but quite purged out, and that by Authority, in the second and third Impressions : it is certaine, that the Church of England, and Qu. Elizabeth, (who gave the greatest blow and downefall to Romes Deuotions) were fo farre from countenancing and approuing: that they did even vtterly reject, exile and damne them. And here I must observe the treacherous and partial carriage of our Author, who to testifie his deare affection to the Whore of Rome, and his great disloyalty to the Church of England: doth couertly passe by the second, third, and most corrected and reformed Impressions of those priuate Prayers (where these Canonicall Howers are not so much as named :) renuing onely the name and memory of the first Impression, which was buried in silence and oblinion, wherein these Houres are recorded, which may give some seeming advantage to the Church of Rome. Doubtlesse if he had respected Englands good . and profit, more then Romes: or intended the increase of tree Denotion, more then the propagation of Romish Superstition, he would either haue suffered these Prinate Pragers to rest in silence, or at least he would have framed his Deuotions according to the forme and modell of the last and best Editions: and not have moulded them according to the Howers in the first Impression, which fuite with none but Popish Deuotions: but more of this hereafter.

Fourthly, It is euident both by the (a) Statutes of King Edward the 6. and Queene Elizabeth, (b) and the Proclamations of King lames of happy memory : for the cap.2. vniformity of Common Prayer: (which master Co- 6 5 tacobi.

4 5:59 6: Ed. 6.cap.1.1 Eliz zens March, s.

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zess himselfe, I know not by what Authority, hath lately caused to be annexed to, and Printed with all the Books of Common Prayer whatfoeueuer, whereas formerly they were omitted:) by the Praface to the Common Prayer Booke; and by the Common Prayer Booke it felfe: That the Church of England hath vtterly rejected, and antiquated Canonicall Howers, as vaine and Superstitious Ceremonies, which suit with none but Cloistered persons: and that Shee onely enioynes and retaines; both in publike, or private, none but Morning and Enening Prayer, and that at no fet Howers, but fuch as may be altered as mens conueniences and occasions serve. Yes the forequoted Authors, and the (c) Rhemists themselves doe expresly testifie: That the Church of England bath utterly rejected Canonicall Howers, as vaine and Superstitions: So that our Author cannot proone, that Queene Elizabeth, or the reformed Church of England, did ever countenance or Patronize these Howers of Prayer: in the reuiuing and broaching of which, he is onely an Agent and Factor for the Church of Rome; the (d) Anthoritie of whose Ancient Lawes, and old godly Canons, bee endeauours to continue and preserve: as himselfe profes-

d Reason 1.

e Notes on

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feth in his Praface.

But to passe from his Canonicall Howers, to his Canonized Saints: In his Praface to his Calender: hee affirmes: That all those Persons whose names are presented in the Calender of the Church (and so in his ensuing Calender) there to remaine upon Record and Register, as sacred memorials of Gods mercy rowards us, and as forcible witnesses of the Ancient Truth: were holy and heavenly Saints, the blessed servants of God: and holy Persons, which the universall Church of Christ, and not our people onely, were best affected too: and that they are now like the Angells of God in Heaven. Now, many of these Saints recorded in his Calender, were never Canonized but at Rome; others of them were notorious wicked men: and some of them were never found in rerum natura: witnesse Saint Ag-

nes, Saint Vincent, Saint Valentine, Saint David, Saint Cedde, Saint Benedict the Famous, (the Father and Founder of our Monkes and Friers:) Saint Richard of Chichefter, Saint Alphage of Canterbury, Saint George the famous, Saint Dunftane of Canterbury, Saint Auftin the Monke, Saint Boniface of Mentz, Saint Swithing of Winchefter, Saint Margaret of Antioch Saint Anne, Saint Giles, Saint Lambers, Saint Denis of France, Saint Edward, Saint Andry, St. Leonard, Saint Marryn, Saint Bruce, St. Machutea, Saint Hugh, Saint Edmond, Saint Katherine, Saint Nicholas, and Saint Sylvester : Now all these (if our Authormay be credited) are hely and beauenly Saines, and are now like the Angels of God in Heaven: though some of them were never yet in being: & others of them were professed Papists, and neuer Saincted but at Rome: I confesse indeed, that these names, with fundry others are recorded and preserved in our Calenders: not that we repute them all for Saints or holy men: (they are the expresse words of (e) Praces Primate, Printed by William Seeres, by Queene Elizabeths approbation: 1573. out of which ad Lestorem: these new Denotions are pretended to be collected:) or at the ende of that (if they were the most holy persons of all other) we deeme the Kalender. them worthy of any dinine worship or honour : but that they may be as notes of some certaine things, and fixed seasons, the knowledge of which is very beneficiall, and the ignorance of which would be very praindiciall to the people: Our Church enrolles, or rather referues their names within her Calender, not to Canonize them for Saints, but to dedefigne and point out times: therefore our Author who doth record them in his Calender onely for this reason, that they were holy and beauenly Saints, and the bleffed feruants of God, who are now like the Angels of God in heaven: must needes be guilty of Canonizing Popish Saints, both in his Doctrine, and his practife too.

From the Canonizing of Saints: we passe to the Solemnization of Mariages: And heere our Author informes vs : That there are some certaine seasons wherein Mariages

Marriages are not solemnized: to wit, from Adnent Sunday, untill eight dayes after the Epiphany : from Septuagesima Sunday, vntill eight dayes after Easter: from Rogation Sunday, untill Trinity Sunday: which is full fine Moneths in a yeare: And why, I pray, are not Marriages to bee solemnized in these times? Forsooth, because. Some of these being times of solemne Fasting, and Abstinence's some of holy Festinity, and Ioy; both are fit to bee spent in fuch Secred exercises, without other Aucations: And whence had our Author these prohibited times of Marriage? from our owne, or from the Church of Rome? If from our Church? I must confesse ingeniously, that though our Spirituall Courts for their owne private lucre, permit not men to Marry at certaine feafons of the yeare, vnleffe they first procure a Licens from them, for which off times they pay full deere : (an abuse and grieuance, which would be fearcht into, and quite remoued:) yet there is no Claufe, no Article, nor Canon, either in our Common Prayer Booke, our Church Kalender, our Articles, Homelies, our Booke of Canons, or our Statutes and I will orene a to my knowledge, that prohibits Marriages at any time, much leffe, in the fore-recited feafons: Sure I am, the Scriptures confine not Marriage, (f) which is honourable in the fight of all men, to any times, or feafons of the yeere; but gives men this libertie at any feafon; (especially in Spring time, when as mens lufts are most impetuous, and predominant;) (g) rather to Marry then to burne. Why then should we bee intangled, in a yoake of bondage, when as the Scriptures leaues vs free, to Marry when we please; so as wee (b) alwayes Marry in the Lord? If Marriages bee lawfull at any season, why then should men be put to such a needlesse trouble, and expence, as to procure a Licens for a lawfull thing? If it be not lawfull at some scasons, either by the Law of God, or Man: (which Lawes I never yet could fee nor heare of:) how then can a Licens from a Spirituall Court, dispence, or make that lawfull, which is vnlawfull of it selfe? The trueth

f Heb. 13.4.

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1 Cot 7:9.

6 1 Cor. 7.39.

trueth is this; our Church prohibites Marriages, at no seafons whatsoeuer, so as they are Religiously, and duely folemnized : much leffe; doeth She restraine the vse of them, at Festimal, Holy, and forfull time, (as our Author doeth abfurdly reason:) because as Marriage is a holy Ordinance of God, and fo fit for holy Times: fo (i) likewise it is a Festinal, and loyful thing, and so most i Plal. 19.5. scasonable, and suitable, for Festinall, and loyfull times, and Seasons; as the Scriptures, and dayly practise of all Christians testifie; who deferre their Marriages for the Eccle(9.9, Isai. most part, till fuch times as these: If then the Church 61,10.8 62,5. of England knowes no times, especially, no Festivall, nor Icr.7,34.& Ioyfull times, wherein the folemnization of Marriages is prohibited: Whence then had our Author these nonlicet seasons? Truely, from the very Councell of Trent. John 3,29 Sefio. 23. Decretum. De Reformatione Matrimonij. cap. 10. From Breniarium Romanum Pij. 5. & Clementie Octani, at the beginning, or from Laurance Kellams Mamuall of Prayers, a little after bis Kalender; who both informe vs out of the Councell of Trent : vnder this Title: When Marriages may not bee folemnized: That the folemmizing of Marriages, is forbidden, from the first Sundayof Advent untill Twelfe day, and from the beginning of Lent, untill Low Sunday, or eight dayes after Eafter; all other dayes they may bee folemnized. Loe here your prohibition of Marriages at certaine limited feafons, proceedes originally from the Councell of Trent, and from no other Divine, or Humane Authoritie, that ever I could finde: and from hence our Author questionlesse, did Transcribe it. Onely in this he exceedes this Councell, and the recited Popish Authors: that he prohibites Marriages, from Rogation Sunday, to Trinity Sunday; adding a reason, with all to backe, and instifie the restraint of Marriages in these seasons; when as the Trent Councell, and other Papists, are not yet so reasonable, as to yeeld a reason of any such restraint; nor so vnreasonable, as

Pfal.45-15-Iudges 14.10. 1 1. Prou. 5.18. 16,5.86 25,10 & 33,11, Mat. 9,15.8 24.3 8 to proceede so farre in this restraint, by one three weekes, as our Author doeth :- But of this enough, if not to much.

I come now vnto the Quire, which our Author feemes to make more holy then the body, or any other part, or parcell of the Church: For when hee hath prescribed vs a short Esaculation, or Meditation; (a) At our entrance into the Church: out of the fift P salme: (b) transcribed out of Popish Authors: hee then enioynes vs another Contemplatory Eiaculation, out of the eightie foure Pfalme: When wee are come into the Quire: together with another out of Renel. the fourth: When as wee fall downe to Worship, and Adore, before the presence of God: Now what doeth this intimate, or implie vnto vs; but that the Quire is farre holier then any other parcell of the Church; a meere superstitious, absurd, and Popish opinion, which I will not stand for to refute.

Be all these twentie severall Fundamentall, and Circumstantiall points of Popery, which are secretly wouen, and interlaced with these pious Denotions; (which were in trueth Transcribed out of Popish Primers, Chatechifmes, and Prayer Bookes:) it is as enident as the Sunne at Noone-day; that the very Subject matter of these Denotions, is meerely Popish; which was my fift, and chiefest proofe, to euidence, and cleare my first Conclusion: which

I will here thut vp with this thort Syllogisme.

That Booke, whose Frontispiece, Title, Frame and Method, Stile, and Phrases, yea, and Subject matter too, is altogether Popish: must needes be meerely Popish, both in Forme, and Matter.

But the Frontispiece, Title, Frame and Method, Stile, and Phrases, yea, and the Subject matter too, of this Booke of Private Denotions, is altogether Popish.

Therefore this Booke of Private Denotions, must needes bee meerely Popish, both in Forme, and Matter.

a Part. r. pag 17.18. This is transcribed out of Ottum Spiriswale,pap.31. Horas weusta Seignora fel 10 And our La-

dies Primer,

pag. 102.

Which was my first, and now makes ready way, and passage to my second Conclusion.

To wit; That the Authors end in publishing this Booke of Denotions; was nothing elfo; but to introduce, and ofher Popery into our Church; at least to Grace, and Countenancess.

This second Affertion is infalliblic euidenced, and confirmed by the former. For what defigne, or end can any, (especially, one who pretends himselfe a Protestant,) haue, in publishing any Treatise, whose Forme, and Matter is meerely Popish, but onely the propagating, or at least, the countenancing, and advancing of Popery, and Romish Superstition? Now I have already prooued, both the Forme, and Matter of these Private Deuotions, to bee altogether Popish, by sundry pregnant euidences. Therefore, the Authors aime and purpose in publishing them, could bee no other, but to propagate Popery, and fecretly to Vsher it by degrees into our Church; at least, to giue it some Grace, and Countenance now among vs. Besides all this; If wee consider, that these Deuotions are consarcinated, and patched vp of Popish Reliques, and Fragments, raked out of the very Dung-hill, of Popish Psalters, Primers, Chatechismes, and Prayer bookes: (as I have already in part, and shall anon more fully demonstrate; though the Author, and Printer doe pretend the contrary:) how can wee but coniecture, nay, infalliblie conclude: that the Aduancement, and Introduction of Popery, and Munkish Deuotions, was the true and vtmost end, of contriuing, collecting, and publishing these Deuotions? Againe, if weedingently obferue, how these Deuotions are framed, onely for the vse of the Monasticall, and Cloistered Male, and Female Orders, of the Church of Rome; that they are altogether fitted for the dayly exercise, and practise of those English Iesuitesses, (a new invented Order,) Friers, Munkes, and Nunnes, which lurke among vs, or elfe, are mued vp in Forraine Cells, and Cloisters of Impietie:

Or for the behoofe, the furtherance, and encouragement of those vaprofessed Roman Profesites, and Conuerts: (who swarme so thicke of late in every corner, and buy vp these Denotions thicke and threefold, as I am informed; on the couer of which, they stampe an (IHS.) as they doe on all their Popish Primers, Breuiarres, and Prayer Bookes, in token, that this Booke is meerely Popish, and serning onely for their vse:) the first of which, are wholy tied, and denoted, by their Orders; and the latter, onely aduited, as occasion and leasure serues, to the vse and practise of Canonicall Howers, and times of Private Deuotion: How can we but furmile, that the chiefe and Primary end of these Denotions, was onely to remue, to countenance, and fet vp Munkery; and to aduance, and further the Cloistered, and superstitious Denotions, of Regular, and Canonicall persons, which our Church hath long since, quite exploded, and cast out, as Menstruous, and polluted reliques of the Romish Whore? If wee accumulate and adde to this; that these Deuotions can neuer square, nor fuite with Protestants, nor any wayes promote their prinate Prayers, or Denotions: we need not doubt, nor stager at this Conclusion: that these Deuotions were meerely published for Romes advantage, and for the aduancement, and furtherance of Her cause, and faction: For I would willingly learne but thus much from the Author, or any of his Patriots, or Abbetters: what vie there is of these Deuotions, or Howers of Prayer, in our Church, or State? If they are fuited, and squared for the practife, and (c) dayly wife of any who are religiously ginen, as the Preface to them doth furmife: I would know what kind of perfons those should be, who should be tyed and confined to the deuout, the ancient and orderly exercise of these Howerly Denotions? If any: then they must be either Canonicall and Regular persons who have entred into Popish Orders, (whom our Church hath long fince spued out as crapulous and noyfome

* 3 Reason in the first Preface.

fome humours:) or elfe they are Secular and vaproteifed persons, not tainted with the Monasticall and vnholy Orders of the Church of Rome; which are the onely members which our Church or State acknowledge. If the latter of these, (for the first we veterly disclaime:) then they must be either Clergie men, or Laicks and Secular persons: If Clergie men: then either those that have Cures, or those that want them: If those that have Cures, then either conscionable and painefull Residents, who (d) readily feeds their Flockes with care and confcience, and Preach vnto them once a Sunday, at least, (as the (e) Canons of our Church eniogne them, though many deeme this clause to strict, and therefore make no conscience to observe it :) or else vinconscionable, lazy, * Wolfe-feeding & Soule-murthering Nonrefidents, (the Epidemicall and fatall plague, and ficknes of our Church) Epidemicall and fatall plague, and ficknes of our Church) ena absque con who labour onely to purchase and procure, and then to flode, Paster (f) fleece & ftarne, but not to feede their Flocks: If the for- of non Onin mer of the two: Alas our Author, and most of his Abettors, who thinke one Sermon in a Month enough, or to too much: doe doome all these for branded Puritans; because they are so diligent, and frequent in their Preaching: and thefore there is little hope of working them to these Canonicall Howers (which the Horologe and Clocke of Rome hath measured out,) vnlesse our Author can charme their consciences with some Magicke spells; or cause some higher Powers to silence, and close vp their mouthes : or to Cloister, Mue, and shut them vp in Supils, quant fome close; and loathfome Prison, Cell, or Dungeon; because they Preach too much, and draw too many write God: or speake to plaine, and bluntly against the sinnes, the vices, and corruptions of the times: for elfe their Consciences, Studies, and Pious execution of their function, either will, or cannot brooke, the reftraint, and curbe of these Canonicall Howers, and Prinate Denotions, which would interrupt their publike Imployments, and withdraw them, from their Popular, and publike Ministrie. whiene:

d Bonus Par for ad onsum cuffediam bor tatore men indiget. Chryfoft. Hom. 59. 10 John,

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Qui dimitit ones in paffed Lupern Bernard fuper Cant.Serm 77 f Quem mib delis de name. ro iftorum prapositorum, qui non play inusgiles subditoandes marvitin extirpandu ? Bern. Ib. But let theferemember. Petro tertio dictum eft. Pajce, nec mulge, fen ton de semel addi tum eft. Born. Declamat, Col. 998. Y.

g O vilnam sam vigiles repererentur ad Curam. yuam allacres corrunt ad Garbedram 1 Bernard, Super Cam Serm 77
h Hine Monfruofim dela-Samuer venes bomerofi: hine sumenter vieri non sam impinguantur, quans improgentur arusma, its vicar-mis ones offs mos fastinens. Bernard, de Couerfatione ad Clericos. cap 12. # Mark, 16.1 5 Math 28.19. John 27.15,16 17. Acts 20, 28. Col.4.17. 2 Pet,5 2.3. 4 They are filed Pastors, & Shepherds : and foodld not a Shopheard feed bis Flock? Ezech. 9 4.2.3 Jer. 23.1.4. 2 Pet.5.2,3. Ones funt in sendite paftui. Bern. fup. Cat. Sermo, 76.

Ministrie. If the latter of the two; Alas, these are so taken up with Secular, or State affaires : with Pauls, or West minster Hall: with some Instage of Peace Stip or other e with (g) the eager profesurion of some fat Benefice, Demery, or Bishopricke, or some such suite at Court : or (b) fo facted with some Deanery, or Prebendary, (the common receptacles of those idle Drones, and Abbie-lubbers, who fucke the Hony of our Church, whiles the labouring, and industrious Bees, who beare the beate, and burthen of the day, and Cure, are almost started, with their fine, or tenne-pound Pensions:) that they either want time, or breath, to mumble ouer these Denotions: Indeed, Nonresidents are the onely men, that I can thinke of, who have, or at leastwife might have, leasure time, to practife these Denotions; and turne them ouer enery day, at their prefixed Howers: but I feare me, that they are so wholy ingressed with the recited employments, that they cannot: or that their floath, and lafineffe is fo great, and their Deuotion so small and key-cold, that they will not brooke so hard, and heavy a taske : Certainely, they who have not so much Conscience, or Deuotion, as to keepe, and feed their Flockes, and to Preach vnto them once a weeke, (it may be, scarce once, or twice a yeere;) though (i) Christ himselfe, and the (k) name, and effence of their Function, tye them to it : will neuer finde Conscience, or Deuotion enough, to chant ouer these Deuotions duely once a day; nay, once a month: especially, fince there is no other argument to perswade them to it, but our Authors bare perswasson, and aduice; which I dare presume, was never seconded by his practise. So that if you will confine our Beneficed Clergie-men to these Deuotions, and Howers of Prayer; there is little hopes of good successe: For those that have no Cures of their owne, if they officiate other mens Cures, as they ought: their stipends viually are so meane, and beggerly, (especially, if they are honest, and laborious men,) vnleffe the Parish-purse augment it; that they are commonly

monly enforced to Teach, or Tutor poore mens children, or to turne trencher-Chaplaines, or Schoole-maisters to some Countrie Gentlemen; or to betake themselves to some Base, Illiberall, Mechanicall, or seruile Worke, or Labour, to preserve their lines, and soules together: so that what with their paines, and industry in the difcharge of their Cures, and their other auocations, and imploiments for their necessary support, and linely-hood, they have no vacant time for thefe Howerly and fet Deuotions: Yea, fuch is the pennry, and miferable indigencie of many poore Curates, (to the shame and infamy of their fast-handed, and hard-hearted, Maisterbrethren bee it spoken, whose (1) care and sweate these onderlings undergoe;) that if they had both will and time to practife these Canonical Deuotions, yet they want meanes to buy, and purchase them; yea, to procure competent, and commenient food, and rayment, anfwerable to the degree, and honour, of their Divine, and Heavenly Function: So, that there is no probabilitie of confyning Clergie-men, of any ranke or qualitie whatfocuer, to the Ancient, Orderly, and Denout exercise of pellune : mee thefe Canonicall Howers, and Denotions. And will you then confine vs Laickes, and Secular perfons to them, when as all Ministers, and Olergie-men, (m) whose lines, and connerfations should be more Heanenly, and Denout then others, are exempted from them? If fo, what kinde of Secular perfons should they be? What Courtiers? Alas, they are fo taken vp with sports, and pleasures, or neceffary attendance: with Complements, and Ceremonies; with thoughts of Honour, Greatness, and Preferments; with * Flattering, and undermining Adulation, the common Plague, and Ruine, both of Kings and Kingdome : that they have scarce space, or time to thinke of () Prayer, or any part of Pierie, much leffe, to practife thefe Howerly, and Munkish Deuotions, which would foone transforme a Court into a Monasterie. Or Court, and Countrie Ladies? Alas, their (o) guiddy heads we now for roubled, and fraught with

perespoftremme on Ordine. Betnard de Ordin. Vitae.lib.Col. m Aberen of Deum cre-dere, feare, aderare, reme-rers, Glericorum vero (apere, intelligore, cognosce~ re, frui, Bern. de vita Solitaria. Col.1020. G Aulici Reges adulatione ad flagstia imvllum of gemus bominum husu (mods com_ filiariu pernici ofine : Comineus: Comment.lib.7.p. 278. Adulatio vetus in Republica malū: Tacit Annal. 1.2. Scat.4. O Exeat Aulas qui vute effe pine, Endant Pharat bs. D. 12202 Jak p See Agrippa De Vanitate Scient.cap.7 1.

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with new-found fashions, and antique Dresings, and Atrives . their Faces are now fo long a Painting, and their Heads attiring enery morning, that they have no vacant time, to thinke of these Denotions, nor yet to cast their eyes voon them, whlesse you could Ingraue them in their Looking-glasses; their thoughts, their time, and service, are so denoted to their Heads, and Faces, (the onely () Gods and Idoles, which they now Adore;) that there is no Deuotion, Care, nor Thought within them, for God, or for their hearts: Yea, the Deuotions of most Ladyes, and Gentlewomen, (whose whole imployment is but to bee idle, at least, to Pranke, and Dreffe themfelues, and to passe away their lives in Dauncing, Carding, Chatting, Gazing, and in Visits, as if they had no God to ferue, nor Soules to faue:) are now fo Sloathfull, Drowsie, and Bed-ridden; that their Vefters would be almost quite runne out, before they would be fitted, and attired for their Morning-Song; There is therefore little hope of working thele, especially, to your Morning Howers, and Denotions, vnlesse you could change your Mattens into Vespers, and your Vespers into Mid-night Songs; which were an Irregular course. You see then, that these Denotions can never suite, with Courtiers of either Sexe, who are commonly the idlest persons of all others, and haue the least imployments: On whom then would you impose them? On Merchants, Citizens, and Mechanickes ! Alas, all these haue Trades, and Callings for to follow: your Denotions are incompatible with their Professions: they must needes renounce the one. if they should but once devote themselves vnto the cther. On Lawyers, Iustices, Countrey-Gentlemen, and painefull Husband-men, (9) Whose worke runnes away in a Maze, and Circle, and never findes an end? Alas, thefe haue Clients, and Suites: thefe haue Seffions, Courts, and Countrey affaires; these have Haukes, and Hounds, and Plowes to follow, befides a thousand other quotidian, and Howerly Auocations; and is there any probabilitie, 93100

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litie, of regulating, fquaring, and reducing these to the Slavery, and Bondage, of your Canonical Denotions, and Howers of Prayers Truely, there is as much hope, of making the reftlesse Sanne to Stay its motion, or the fixed Earth to moone, and turne with in its Circle: fo vnfuitable, and disproportionable are these new Denotions, to all those qualities, estates, conditions, and rankes of men; of which our Church, and State confift. If then these Howers of Prayer are conformit, applicable, or advantagious, to no members of our Church, and State, but onely to Popish Hermites, Anchorites, Friers, Munkes, and Numes; it is impossible for any to coniecture (vnlesse they will condemne, and taxe our Author, of groffe and palpable folly, and improvidence:) but that the end of publishing these Deuotions in such times as ours, was meerely to advance, and further Popery, and Popish Denotions; since they can bee no furtherance, or helpe to any other. But what need I feeke for proofes abroade, when as our Author doeth in a manner, intimate, and confesse as much at home? for hee informes vs in his Preface: That the grounds, and motiues, that induce him to publish these Denotions, were: First, to continue, and preserve the authoritie of the (r) Ancient Lawes, and old Godly CANON's of the Church, which were made, and fet foorth for this purpose; that men before they fet themselnes to Pray, might know what to say: and not Pray what, and bow, and (s) when they lift; Secondly, to let the World understand, that they who give out, and accuse vs bere in ENGLAND, to have set up, a new Church, and a new Fasth: to have abandoned, (t) all the Ancient formes of Pietie, and Deuotion : and to baue taken away all the Religious exercises, and Prayers of our Forefathers, and to have defpised all the old Ceremonies of Christs Catbolique Church, (by which the Obiecters, and our Author, onely meane the Church of Rome, which the Lesuites, and Papists Stile, and tearme; the Ancient, and Catholique Church of Christ;) doe but betrey their owne infirmities,

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s Our Author therefore would not only aduiso, but impose these Howres vpon . men.

* The Authors ende is reduce vs to the olde Rilion, as they file it : and to the Ancient Ceremonies of the Church of Rome, and of our Popish Forefathers.

That !is, they take vs for Protestants but if the truth were known, many of vs are good Roman Ca. tholiks. * That is Popiffily. y Such lets &c impediments haue our Popish Recusants who refuse; to frequent the publike, and therefore betake themselus to fuch private Denotions. That is, the Anciet Monks and Nunnes. Z Part, 1 pag. 3.50 9. thereste

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informitie, and (u) will not understand us, what wee are: Thirdly, that they, who are (x) this way already Religiand whom (y) enruest less, and impediments doe often bin-der from being partakers of the Publique, might have here a dayly, and denone order of prinate Prayer, wherein to exercife shousfelies, and so frend some Howers of the day at least : (me the wold godly Christians were wont to doe;) in Gods boly Worship, and Service, Sec Lastly, that those, who perhaps are coldly this way yet affested, (that is, fuch as are not yet affected towards Poperie:) might by others example bee sterred up, to the like Heanenly ductie, of performing their dayly, and Christian (to wit, their Popish) Denotions: By all which reasons, and passages, (to which I might have added, bis (z) discourse of the Ancient, and accustomed times of Prayer in generall, tending to the selfesame purpose:) our Author doeth expressely testifie: that the end of publishing these Deuotions, was but to Introduce, and Viher the old Religions Ceremonies, Canons, Lawes, Sagraments, Prayers, Canonical Howers, and Denotions, of our Superstitions, and Popish Fore-fathers, and the Church of Rome, into our Church; and to advance the Catholique cause, and Roman Faith among vs; to whose obedience he labours now, (as other Cassandrian Moderators, have of late,) to reduce, and reconcile vs once againe. Since therefore, you finde him guiltie of this Conclusion, by his owne Confession; I will not trouble you with further proofe. altowed and and

I come nowe vinto my third Conclusion. That the Author endeauours to make Queene Elizabeth, of ever bleffed memory, the Parronesse of this his Poperie, and to harhour it under her Protection. This is most cleare and evident: First, from the Title: Secondly, from the Presace of the Booke. For the first of these; our Author entitles this Booke of his, Acollection of Private Denotions: in the Practise of the Ancient Church, called the Howers of Prayer: as they were after this manner, published by Authorizater as they were after this manner, published by Authorizater as they were after this manner, published by

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tion:) takenous of buly Scriptures, the Ancient Rabers, and
the Destine Service of any come Chareb at in which hee after a language firmes these two things. First, that these private Debts. rions, and Howers of Prayer, are no new Deuotions of his owne composing, but onely a reuinall or new Impression of those prinate Prayers and Denotions, as were formerly published by Queene Elizabeth, in the yeare 1560. and fo did most men take them to bee at first, till they had better fifted and examined them. Secondly, that the mater of these Denotions were published by the approbation of Queene Elizabeth, or at leastwife warranted by her Authority: therefore there can bee no Popery or poylonous Doctrines couched in them, and all that loue the name and memory of that bleffed Queene, should buy and approue them. A glorious and bewitching Title or Prologue I confesse, but yet a dangerous and infnaring Booke. Of which I may truely lay, * Tituli habent remedia, pyxides venena, the Title is wholesome, but the Booke it selfe is poyson. Our Author, no doubt, had learnt this lesson long agoe. (a) Nulla aconita bibuntur, fictilibus: that poyfon must alwayes be administred in golden Challices, else none will quaffe, and drinke it downe : and therefore he puts a golden Front and outfide, (euen the lacred Diadem and Authority of that enparalell'd and renowned Queene: whose royall Duggs gaue life and growth, to that most Orthodoxe, Ancient, Holy & Sincere Religion, which hitherto we have, and I hope we alwayes shall emoy, in despite of all Domesticke Romish Vipers, who harbour in our bowells, and labour for to gnaw them out in an imperceptible, smooth, and friendly manner:) that forhese poyfonous Pills and Romish druggs, which are involved in the Booke it selfe, (b) might bee more greedily, confidently, and securely swallowed downe. But yet all this vn-

LAGANTING De falfa Sapientia, cap. 15. a Innenal.Sa-

b Facile fequestia irreperent si prima placuissent. Profp. Aquit. Contr. Collatorem.cap.33.

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tel dawbing hith not forskind not cloacked, the Boyles and dangerous Vicers of these Romanized Deuolaions, but that some learching and lealous Chyrurgions, (c) who goes to credit to glorious Tieles, have at length difference of their dangerous and intertious plague foares, which are onely utzarded and palliated, not clothed not warmed with the facred Robes of that Royall Queene whose authorized Prayers have no atfinitie with these Spurious and Baltard Denotions, as the Premifes doe. and the subsequent conclusion shall at large declare. The second passage which would pinn these Popish Denotions on Queene Elizabeths Aceue, is this which followes in the Praface : A part of which Ancient pietie are thefe dayly Denotions and Prayers that hereafter follow: Prayers mbich after the same manner and division of Howers, as here they are, having heresofore beene published among us by high and facred Authoritie: (for which he quotes in the Margent, she Horary fet foorth with the Queenes Authoritie, 1560. and renewed 1573. Imprinted with Priviledge at London, by William Seers;) are now also renemed, and more fully set forth againe. Which passage, doeth but backe and second, what the Title Page, had formerly auerred: both of them iumping in this scandalous, and vnworthy Act: to make the Memory, Name, and Royall Sire Authoritic of that Neuer-dying, and Religious Queene, the Sanchuary, and Patronesse of all those seeds, and heads of Popery, which are Scattered, Sowen, and Dinulged, in these dangerous, and Romish Devotions: and so to Viher in Popery under her Sacred colours and Protection, who was the chiefest instrument to purge, and thrust it out. Now what an Audacious, Impudent, Odious, Wicked, and Treacherous Villany, and Plot is this, and how worthy of the sharpest, and seuerest punishment that Law, or Justice can inflict; for an English-man, a Protestant, (at least in shew and reputation:) yea, a Minister, and Pastor of our Church: who if wee may beleeve the * Printer, is as ready to ingage bis credit, and bis

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his life, in the defence of the stablished Faith, of the prefent Church of England, and in opposition of Popery, and Remish Superstition, as any other : to make not onely the very Raigne and Life; but even the Sacred alhes, and Surviuing memory of that Euer-bleffed, Deuout, and Pious Queene, (who gave the greatest life, increase, and vigor, to our Protestant, Orthodoxe, Zealous, Pious, and fincere Religion, and Denotions: and the chiefest fule, ecclipse, and downefall to the Church of Rome: as the vote, and suffrage, both of our owne, and forraine Nations testifie;) a forged Patronesse, and grand Protectresse of that Roman Faith, and Popish Ceremonies, which She so much oppugned, and abhorred all Her life; and the onely Stampe, and Royall Impresse to make them passe for current, Orthodoxe, and true English Coyne, in this Church, and State of ours: which had long fince boared, and cast them out, as counterfeite, and Romish drosse, and Mettall? Certainely, if the counterfeiting, or forging of a Princes Seale, or Coyne be capitall: what shall the Treacherous, Scandalous, and Pernicious forging, Slandering, Sophisticating, Peruerting, Depraying, and ruinating of the Religion, of fuch a Royall, and Religious Princesse as Queene Elizabeth, be? I onely doe propound the question, I leave the full difcustion, and discition of it vnto others, who are more indicious then my felfe.

I now proceed vnto my fourth Conclusion; which I shall branch out into three Propositions, which will most of all Vnmasque, and best discouer, our Authors

Treachery, Forgery, and concealed Popery

First, that these Deuotions, and Howers of Prayer, are farre different from the primate Prayers, Authorized by Queene Elizabeth.

Secondly, that they are not warranted by them, nor extracted from them, nor from our Common Prayer Booke, as our Authors Title, Preface, and Printer doe pretend.

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Thirdly, that both the Forme, and Matter of them, are stolen, taken, and transcribed out of Popish Authors, Primers, Bremaries, Chatechismes, Prayer-Bookes, and Horaries; which the Author, and the Printer both denie.

The Difference between Mr. Congres
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For the first of these; that these Denotions, and Howers of Prayer, are farre different from the prinate Prayers Authorized by Queene Elizabeth; yea, from the very first Edition of them, on which our Author most insists; I shall enidence by these apparamed screpancies.

Crosse, and (IHS.) upon its fore-head the other hath no

such Roman Character, or Badge at all of all all was in

Secondly, they differ in the Title: the one is stiled; A Collection of prinate Denotions, or the Howers of Prayer: the other; Orarium, seu libellus Pracationum: An Orary, or little Booke of Prayers: Or, Praces prinate in studiosorum gratiam collecta: as the second, and third, Impressions of them are intituled.

Thirdly, they are difforant in the Language: the one is in English, the other in Lataine; and so are all the sub-

fequent Editions.

Fourthly, there is a variance in the persons, for whose vie and benefit they were published: the one was Printed, for the vie and benefit of Illiterate persons, but specially, our English Roman Catholiques: the other; in studiosorum gratiam: for the benefit of Schollers, and such who were skilfull in the Lattaine tongue; as the Title, and the Printers admonition; in the second, and third Editions, of the printer Prayers of Queene Elizabeth testifie.

Fifelily, their very ends are discrepant, and various; these latter being onely published: To continue, and preferue the ancient Lawes, and godly Canons of the Church; to
exterminate all conceived Prayers, which our Anthor stiles,
extemporal essigns of irkesome, and undigested Prayers: to
abolish all prinate Prayers of prinate men, not suft allowed

and Anthorized by the Church, framed onely by primate Spirits, and Ghofts of our owne: and to confine men to a fet, and constant forme, and time of Prayer: To let the World understand; that our Church retaines, all the Ancient formes of Pictie, and Denotion; yea, all the Religious exercises, and Prayers of our Fore-fathers: all the old Ceremonies, and bleffed Sacraments of Christs Catholique Church: (to wit, the Church of Rome:) to tye men to a dayly practife of Canonicall Howers, and Munkish Denotions, as the Preface: and to Viher Popery into our Church, as my fecond Conclusion produces: where as the former were distilged, to helpe, and further young Schollers, and Students, in the exercise and knowledge of the Lattaine tongue : to ground them in the points of Chatechilme, and to inftiuct them, not so much when, or what, as how to Pray: and that not onely in private, but in publike too: whence all the Morning, and Enening Prayer in our Common Prayer Booke, together with our common Charechifme, and the description of Christs Passion, is inserted in it.

Sixtly, they differ much in the very forme and ftructure, and in the fubitance, and fubiect Matter: The one begins with a Preface, and so proceedes with funder proofes, and discourses instifying the vse, and practise of Cunonicall Howers: the Canonization of Romish Saints: the Apostolicall, and Divine Institution of Lent, and the like: The other hath no fuch Prefaces, nor Prologues in it morany fuch Popilh trash as the Prefaces, and the first part of these new Denotions doe containe: Thele Ancient Prayer Bookes, begin with a Kalender, farre different from our Authors: then followes, the Chatechisme in our Common Prayer Booke: then a Morning, and Euening Prayer, with a Grace before and after meate: next the Generall Confession, and Absolstion in our Common Prayer Booke: all which, these new Deuotions want. Then ensue Morning, and Evening Prayers, the matter and forme of which, (vnlesse it be one Hymne onely, or the first, the third, the flat, the ninth Hower, and the Compline, which are quite left

out in the fecond, and third Editions.) being almost the same with our Common Prayer Booke : and farre different from Maifter Conzens his Denotions, which wary wholy from them, both in Prefaces, Order, Prayers, Chapters, Hymnes, and Pfalmes, but onely in the first Hower; in which they doe in part, but yet not totally accord : Then follow senen scleeted Psalmes : (not Senen Penisentiall, to bee vied in times of Penance, &c. as our new Author phraseth them:) Next ensue the Letanie : a Discription of the Passion of Christ, out of the Psalmes, and Saint John, with fundry other demout, and godly Prayers, to the end of the Booke: all which, being the better halfe of that Prayer Booke, and the best and viefullest part, are wholy omitted in these new Denotions. Take but away the feuen felected Pfalmes, the Letanie, and fome three Pfalmes more: and I dare confidently anerre, that these old Prayers, and new Denotions, agree not so much. as in one leafe : and that there are not fo much, as fixe leaves of this ancient Prayer Booke of Queene Elizabeth, contained in this new: On the other side, take the first part of these new Denotions, from the Title page to the end of Quatuor Nouissima: which are not figured : together with the refidue of the Booke, from page 121. the first part : to the conclusion and period of the Booke, (in which most of our Authors Popery is involved:) and there is scarce one word, or sentence of it in the Ancient prinate Prayer Booke of Queene Elizabeth, which our Author would make the World beleeue to bee the same, or almost the same, with these his new, and Popish Deuotions: So that they differ plainely, both in forme and and Evenive Avanastin ...

Iastly, they are discrepant in all those points of Popery, which are broached, and couched in these late Denotions, there being no prints, nor footesteps of them, in these ancient Prayers: but onely in the mentioning of the first, the ninth Hower, and the Compline, which slipped into the first Edition, through for-

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gery, or onerfight, and were afterwards exploded in the subsequent impressions. Therefore, these new Denotions, and Howers of Prayer, are farre different from the primate Prayers Authorized by Quene Elizabeth, in all these respects: What penalty then and censure, is our Author worthy of, who by this Title, and Presace, would make the World believe, they were either altogether, or almost Paralells in forme, in matter, end, and all respects; of purpose to conceale, advance, diffuse, and vent his Popery; and to delude, inescate, and inshare men with it?

For the fecond; that these new Denotions are not warranted by, nor yet extracted from these prinate prayers of Oneene Elizabeth, nor from our Common Prayer Booke; it is cleare and cuident by the former differences: There is not in these prinate Prayers, nor in our Common Prayer Booke any such trash, as his severall Prologues, and Prefaces, as the first part of his Booke, which is not paged; or as his Prayer for the Dead; his Prayer to God for the Mediation of Angels, and all the fore-recited Popish passages doe containe; there is nothing in all these prinate Prayers to instiffe, on approoue, either the Method, Forme, or Matter of these new Denotions, as the premises doe sufficiently endence: Therefore this second Conclusion likewise must be granted.

For the third, and maine Proposition: That both the Forme, and Matter of these Denotions, and Howers of Prayer, une taken, and Transcribed out of Popish Authors, Primers, Breniaries, Chatechismes, and Horaries: though the Author in his Title page, and Presace; and the supposed Printer, in his Epistle to the Reader, affirme: That they were but the Howers, and prinate Prayers, published by the Authoritie of Queene Elizabeth, now renewed, and more fully set out againe, as they were after this manner published beretosore. 1560, and 1573. Collected, and taken out of holy Scriptures, the Ancient Fathers, and the Dinine

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Service of our owne Church, and compiled out of fundry warrantable Bookes: Whence the Forme and Patterne of these Denotions hath bene taken: (to wir, from our Ladies Primer, the Howers of our Lady : the Breniary of Pine quintus, and Clemens the eight : and fuch like Popish Deuotions :) I have * already funficiently demonstrated : and therefore will not here examine it: I will therefore now confine my selfe to the Matter, and Substance of these Denotions, which I will now Paralell, and Sampler with those Popish Authors, Prayer-Bookes, Chatechismes, Horaries, and Denotions, from whence they were extracted : To passe by the Cross, and (1 H S.) in the Fore-front; the Badge, and Character of the Romish Whore, which is stamped on the Frontispiece, and Couer of Iesuiticall, and Populh Prayer and pocket Bookes: I will begin my Paralell, with the Title.

Pag.3.to9.

A Paralell of Mr. Cozens Denotions with the Papilts.

TOras de Neustra Sennora: Printed at Paru, 1556. & Hora beatifsimæ Virginis Mariæ, secundum vium Sarti: which I have feene, and which you shall finde cited in Mr. Rogers his Articles, pag ! 124. Our Ladyes Primer; and Bremarium Pij quinti & Clemens the 8. haue the forme, the vie, and prachife of these Howers, not the Title.

Laur. Kellams Manuel of Prayers: Printed at Deway. 1624, (a) The Fasting dayes in all | The Fasting Dayes of the formed.

Mr. Cozens.

Collection of Primare Denotions, or the houres of Prayer. Printed at London, 1627.

Thefe Bookes are welnigh Paralells in the Title : wee willness examine how they fuite in substance with these, or other Popin Records.

the yeare. In all the Church | Charen, or dayes of fpechefe Fasting dayes are ob ciall Abstinence and Denotion. where the banks

The forsie diges of Leme The Ember weekes at the 4 forfors : being the Wenefday, Fryday, and Saturday after the first Sunday in Lent : after the feast of Pentecost : after boly Croffe, September 14. Saint Lucies day, December 13. The three Rogation dayes; which bee the Munday, Temfday, and Wednesday before holy Thursday, or the Ascention of our Lord: The Enes or Vigils before the Natinitie of Christ : The Purification , and Annunciation of the ble fed Virgine : The Natinitie of Saint Iohn Baptist, Saint Matthias, Saint Peter, Saint James, Saint Bartholomew, Saint Mathew, Saint Simon and Jude, Saint Andrew, Saint Thomas, and all Saints day : It bath also beene an ancient Religious custome to fast all the Fridayes of the yeere, except those that fall within the twelve dayes of Christmas.

The times wherein Marriages are not folemni-

From Aduent Sunday vntill 8. dayes after the Epiphany: From Septuagessima

All the Lent , except Sunday: The Ember dayes, which are the Wednesday, Friday, and Saturday next after Saint Lucies day : after the first Sunday in Lent, after Whitfonday, and after the exaltation of the holy Croffe. The Eucs of Christmas, of Whitsonday, of the Assumption of our Lady, of all Samts, of most of the Apostles, Saint Iohn Baprift, and Saint Lawrence. Besides this, it is the custome in England to fast all Fridayes, (except within the twelve dayes, and Easter weeke:) also other three Eucs of our Lady, to wit, of the Purification, the Natiuitie, and Conception. The Annunciation Eue is not Fasted if it fal on Easter weeke : Saint Marks day (not falling in Easter weeke) and the three Rogation dayes, that is, Monday, Tewfday, and Wenefday, we abstaine from flesh at least.

Of the time of Marriage: fo * Kellam: Or: Of the time wherein Matrimony may not be solemnized : fo the (b) Councell of Trent. and the (c) Bremierie of arine, cap. 7.

* Manuall of Prayers. b Sefs10:24. Decret, de Reform. Matrimonii, cap.10. e Printed at Antwerp 1621 Bellarmines Christian Do-

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Bellomine. The folemnizing of Marriages is forbidden from the first Sunday of Aduent, vntill after Twelfeday: and from the beginning of Lent vntill Low Sunday: all other dayes they may be solemnized.

(d) The Apostles Creed.

Father Almighty, maker of heaven and earth.

2 And in Jefus Christ his onely Sonne our Lord.

by the holy Ghost, borne of the Virgine Mary.

4 Suffered under Pontius Pilate, was crucified, dead, and buried,

5 He descended into hel; the third day hee rose againe from the dead.

6 He ascended into heauen, & sitteth on the right hand of God the Father almighty,

7 From thence hee shall come to judge the quicke and the dead.

8 I beleeve in the holy Ghoft.

o The holy Catholike Church, the Communion

Sunday untill 8, dayes after Eafter: From Rogation Sunday. Some of these being times of Fasting, and abstinence: and others, holy Festimals and times of ioy, sit onely to bee spent in these holy exercises without other anocations.

The Apostles Creed di-

I I believe in God the Father Almighty; maker of beauen and earth.

2 And in Issus Christ his onely Sonne our Lord

3 Who was conceined by the Holy Ghost, borne of the Virgine Mary.

4 He suffered under Pontius Pilate, was crucified, dead, and buried.

5 He descended into Hell: the third day bee rose againe from the Dead,

6 He ascended into heaven, and sitteth on the right hand of God the Father almighty,

7 From thence hee shall come to judge the quicke and the dead.

8 I beleeve in the Holy Ghost.

9 The boly Catholike Church (the communion of Saints,

d lames Ledefma his Christian Doctrine Printed 1609. cap.2. Gropper. Inflient.Colon. Agrip. 1546. Bellarmines Christian doctrine, cap.3. pas. I finde not the Creed nor the Lords Prayer thus divided into Articles and Petitions in the Prayers of Queen Elizabeth, or in our Comon Prayer Booke, or cther Protestát Authors: but only in Popilh Writers, out of whom no doubt they were transcri-

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Saints, left out in the first, but added in the last Impres-

10 The forginene fe of

It The Resurrection of the body.

12 And the Life enerlafting.

The Lords Prayer divided into 7. Petitions.

Our Father which art in Heanen,

- I Hallowed be thy Name.
- 2 Thy kingdome come.

3 Thy will bee done on earth, as it is in Heaven,

4 Gine vs this dry our dayly bread, we have the

5 And forgine ws our trefpaffes, as wee forgine them that trespassing vs.

6 And lead as not into temptation: 10 254441 22 18

7 But deliner vs from ently roll and the sold was

The two Precepts of Charitie.

I To lone God above all for his owne fake.

2 To love all men as our selves, for Gods sake, and to doe unto others as we would they should doe unto us.

of Saints.

10 The forgiuenesse of

II The Refurrection of the flesh.

12 And the Life euerlasting.

(a) The Lords Prayer.

Our Father which art in Heauen,

I Hallowed bethy name.

2 Thy kingdome come.

3 Thy will bee done on earth, as it is in Heauen.

4 Give vs this day our dayly bread.

5 And for give vs our trespasses, as wee forgue them that trespasse against VS.

6 And lead vs not into temptation:

7 But deliuer vs from euill.

(b) The two Pecepts of Charitie.

Thou shalt love the Lord thy God with all thy heart, with all thy foule, and with all thy minde.

2 Thou fhalt love thy neighbor as thy felferwhich is more suitable to the Scrip? ture then the other. (c) The

a Groppers.lafistus. Ledefme his Catechilme : or Christian Doctrine, cap-5.

Satestante : ne Talk Ledalers Christian Des

chrine, cap. a s Rellarmones

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b Matthiat Cefche. Osen Spirituale.pag 108. Our La dies Primer.

Our Ladies Primer. Otium Spirituale.pag 108. Ledefmas Arine, cap. 14 Bellarmines Christian Do-Brines cap. 7.

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(c) The Precepts of the Church.

To celebrate the ap-Christian Do- pointed Feast dayes of the Church in abstaining from feruile workes.

> 2 Reuerently to heare the facred Office of the Masse, on the Holy dayes.

> 3 To fast the Lent, the foure Imber tides, and the Eues, according to the custome of the Church: and the Friday, and Saturday to abstaine from flesh.

4 To confesse thy sinnes to a Priest allowed; to receiue the holy Eucharist, or bleffed Sacrament, at the least at Easter, as some: or about Easter, as others render is: and to doe thefe things at the least once in the yeere : Which fome of them divide into two severall Precepts.

5 (d) Not to folemnize Marriage on the dayes forbidden by the Church: 45 Some: Or to pay Tithes: 45 others doe record it.

Loe here a Concordance in number, if not in matterm? with at showing around

(c) T'h8

we then the orbins.

The Precepts of the Church.

I To obserne the Festiualls, and Holy dayes, appointed.

2 To keepe the Fasting dayes with Denotion, and abstinence.

3 To observe the Ecclesi. afticall customes, and Ceremonies established, and that without frowardnesse, or contradiction.

4 Torepaire to the publike Seruice of the Church, for Mattens, and Evening Song, with other boly Offices at times appointed, unlesse shere be a inst, and unfeined canse to the contrary.

To receive the bleffed Sacrament, of the bleffed Body and Blood of Christ, with frequent Denotion, and three times of the yeere as least, whereof Easter to bee alwayes one, and for better preparing thereunto at occasion is to disburthen, and quit our Consciences of these sins that may grieve vs, or foruples that may trouble vs to a learned, and discreete Priest, and from him to receive aduice, and the benefit of Abfolution. w w. 24 de a niaco to

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d Of this Mr. Conems had formerly. made mentiin, and therefore he omits te here.

The Sacraments of the Church.

The principall, and truely so called, (as generally necessary to Saluation,) are Baptisme, and the Lords Supper.
The other sine, that is to say; Confirmation, Penitence, Order, Matrimony, and Visitation of the sicke, or Extreme Unction, though they bee some times called, and have the name of Sacraments: yet they have not the like nature, that the two principall, and true Sacraments have.

The three Theologicall Vertues.

Three kindes of good Workes.

Fasting Prayer , and Almasdeedes

Seuen gifts of the holy Ghost.

dome: 2 and Vnderstanding.

4 and Ghostly strength

The Spirit of Know-

ond godly Feare.

(e) The Sacraments, or 7.

Sacraments of the boly Catholique Church.

Baptisme, Consirmation, the Eucharist, Penance, Extreame Vnction, Order,

and Matrimony.

(f) These Sacraments are all great, and so every one of them hath some peculiar greatnesse. The greatest of all, is the most holy Eucharist: yet touching the necessitie, the most necessary of all, are Baptisme, and Penance.

Compare these two together, and you shall finde but little difference. See pag. 31.

(g) The three Theologicall

Faith, Hope, Charitie.
(b) Three kindes of good
Workes.

Prayer, Fasting, and Almesdeeds. See pag. 22.

(i) Seven Gifts, on Fruites of the holy Ghosts.

The gift of Wildome;
of Vnderstanding.

Fortitude:

of Knowledge: 6 of

or godly Feare amon suiso

e Our Ludies Primer, Grop pers Inferior Otium Spiria tuale, p. 105. Ledefina his Christian Doctrine. cap. 15. Vaux his Catechiline, c.a. Bellarmmes Christian Do ctrine cap. 9. pag. 205. f Bellar.1b pag 109. 1500

Primer: Otial
Spirituale, p.
106. Ludefud.
cap. 17. Bellar
mines Christin
an Doctrino
cap. 11. Groppers Unstitut.
h Otium Spirituale, p. 113.
114. Gropperi
Institut. Vaux
his Catechism
cap. 5.

i Ledesprase.

17. Our Ladics Primer.

Ottom Spirita

smale. p. 106.

107. Groppera

Inflie. Bellan.

Christ. Bellan.

cap. 13.

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(k) The

k Osium foivituale.p. 107. Ledefina c. 17. Out-Ladies Primer.

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l owam Spirituale:p. 109. Out Ladies Primet. Ledef: ma,cap.17. Bellar.Chrift. Doctr. cap.15.

m See the Authors at (q) & Groppers, Infisturio.

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h Origin Spi-

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Primer. Groppers. Inflit.
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110. Bellar.
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the boly Ghoft.

Loue, Ioy, Peace, Patience, Benignitie, Goodnesse, Longanimitie, Meeknesse, Faith, Modestie, Continency, Chastitie

(1) The spiritual workes of Mercy.

rant: 2 To correct, or admonish those that Sinne:
3 To assist by Counsel him that needeth it: 4 To comfort the afflicted: 5 Patiently to suffer injuries: 6
To pardon offences, and injuries received: 7 To pray for the living, and the dead, and thy persecuters:

(m) The corporall workes of Mercy.

To feed the Hungry:

2 To give drinke to the Thirstie: 3 To harbour the Stranger: 4 To clothe the Naked: 5 To visit the Sicke: 6 To visit Prisoners, and redeeme the Captine: 7 To bury the Dead.

(n) The eight Beatitudes.

Spirit, for theirs is the Kingdome of Heanen

Mourne, for they that receiue comfort and the

(k) The

The twelve Fruites of the holy Ghoft.

Lone, loy, Peace, Patience, Mercy, Goodnesse, Longsuffering, Meekenesse, Faith, Shamefastnesse, Modestie, Sobriette.

The spirituall workes of Mercy.

To instruct the Ignorant: 2 To correct Offendere: 3 To Counsell the
doubtfull: 4 To comfort
the afflicted: 5 To sufferiniurses with patience: 6
To forgine offences, and
wrongs: 7 To pray for
others.

The corporall workes of Mercy.

To feed the Hungry, and to give drinke to the Thirstie: 2 To clothe the Naked: 3 To barbour the stranger, and needy: 4 To visit the Sicke: 5 To Minister to Prisoners, and Captines: 6 To bury the Dead.

The eight Beatitudes.

Spirit, for theirs is the kingdame of Heanen.

Mourne, for they shall re-

3 Bleffed

3 Bleffed are the Meeke, for they shall receive the inberitance of the Earth.

4 Bieffed are they that bunger and thirst after right teousnesse, for they shall bee

satisfied.

3 Bleffed are the mercifull, for they shall obtaine mercy. Comment

heart, for they shall see s tudes are c mamed in. Soo

7 Bleffed are the peace makers, for they shall be cal- | makers, for they shall bee

fuffer for right confine ffe fake; Inffer for Righteoufneffe for theirs is the Kingdome of lake for theirs is the king-

Seven deadly finnes, as the ! (o) Seven deadly fins: Or, the firft:or feuen deadly fins, as they are commonly fo called: as the last Impresfrons renders it.

1 Pride, 2 Couetoufneffe, Luxary, 4 Enuie, 5 6 Anger, Glutionie, Sloth.

The contrary virtues.

I Humility. 2 Liberalirie. 2 Chaftitie. 4 Gentlenesse & Temperance 6 Pa-7 Denout, and earnest ferning of God. I fpirituall cheerefulneste, or

PapelT.

3 Bleffettare the Meeke, for they shall receive the inheritance of the Earth.

Bleffed are they that hunger and thirst after righteousnesse, for they shall be satisfied.

Bleffed are the mercifull, for they shall obtaine mercyannut and agina ha

6 Bleffed are the pure in 6 Bleffed are the pure in heart; for they that fee and mandrayer, and the cighthon con

Bleffed are the peace led the children of God. | called the children of God.

8 Bleffed are they that W 8 Bleffed are they that dome of Heaven Dag of

> Jeuen capitall finnes which are commonly called dead-

Pride, 2 Couetoufneffe 3 Lechery, 4 Emie, 5 Gluttonie, 6 Anger, 7 Sloth.

(p) The contrary vertues. Humility. 2 Contempt

of the world. 3 Chaftitie. Spiris. p.112. 4 Charitie. 5 Abstinence. 6 Patience. 7 Alacritie, or And allique of to my Denotion. I ylothy our voice

Our Ladies Primer. Horas Neuftr Sennora. Otium Spirituale, p. 112 Ledefma. c. 14. Groppers. Inftit. Bellar. Christ. Doct.

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duction Hermania.

p Groppers In-Ait. Otsum

(9) Quatuor

Our Ladies Primer. Otium Spirit.p 114. Gropperi Inftitut. Bellarm. Christ. Doar. Cap.22.

> Market All 27 Medda Chen

(a) Quatury Nouisima, or the foure last things to bee remembred to accomination

Death, the last Indgement, Hell, and the Kingdome of Heaven.

Quatuor Nouillima: or the foure last things that befall any many for which will Death, Indgement, Hell, on Heaven, Arida bin ramani

econineffe for they that bee

Log thus farre you have an exact, and perfect Paralell of our Authors writings with the Papifts, which fuite and claspe like twinnes, who derive their birth, and pedigree from the lefte-fame wombe. I confesse, that the matter of them; especially, of the Creed, the Lords Prayer, and the eight Beatitudes are contained in the Scriptures, and in our Common Prayer Booke: but take both forme and matter together, and those other particulars which are here paraleld, and you shall never finde them but in Popish writers: Sure I am, you shall never meete with these, or any of them, in the private Prayers, Printed by Queene Elizabeths Authoritie, nor in our Common Prayer Booke, in that manner, forme, and method, as they are here registred by our Author: The remainder of whose workes, I come now to Paralel.

Not to found time or paper to Paralell, and Sampler his severall Advertisements, Prefaces, and Discourses: ra. Oringa Sar-Concerning Mattens, the Divisions, Vie, Antiquitie, and practife of Canonicall Howers, or Prayer: as the first, the third, the fixt, the ninth Hower; the Morning, Euening, or Compline, or the like; which were stolen, and Transcribed verbation out of (r.) Bellermine, (s) Azorius, and the (i) Rhemish Testament, who produce the selfe-same Scriptures, Fathers, Authorities, and Quotations, for the Authoritie, Dinision, Instification, and practife of Canonicall Howers : as any indicious Reader. who will but take the paines for to compare them, may at first discerne. I shall onely pitch upon these ensuing passages: which if they are not Popish in themselves, yet they are wholy Transcribed out of Popish Authors.

e De Bonie Opersbas in pareie.lib. I. cap. s Moral Inflit pars, 1.19. cap. 2.to 6. * Notes on

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Margazor of the raw Newfordamen.

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tallet Ballar.

Grospari.

Papift.

Mr. Couzens.

At our vpriling.

pag. 14.

I N the Name of the Father, and of the Some, and
of the holy Ghost, Amen.
Blessed bee the Holy, and ondivided Trinitie, now and for
evermore.

Ar our going abroad.

Shew me thy wayes, O Lord, and teach me thy pathes.

At our entrance into the Church, pag, 17, and

As for mee I will goe into thy house, O Lord, in the multitude of thy mercies, and in thy feare will I worship thee in thy holy Temple.

Preparatorie Prayers to all the howers that follow.

page. 40.

God be in my head and vnderstanding: God bee in my eyes and in my seeing: God be in my mouth and in my speaking: God be in my heart and in my thinking: God be at my end and my departing, Amen.

Veni Creator, &c.

Are Paralells.

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Papifts.

(w) When thou rifeft in the Morning, fay:

I N the Name of the Father, and of the Sonne, and of the holy Ghost, Amen. Blessed be the Holy, and vadinided Trinitie, now and ever, &c.

(x) In going foorth of thy

Shew mee thy wayes, O Lord, and teach mee thy pathes.

(y) Entring into the Church.

O Lord, in the multitude of thy mercies, I will enter into thy house, I will adore at thy holy Temple, and will Confesse vnto thy Name.

(z) A blessing to bee osed at the beginning of Prayer.

God bee in my head and in my being: God bee in my minde and vinderstanding: God be in mine eyes and in my seeing: God bee in my mouth and in my speaking: God bee in my heart and in my thinking, Amen.

(a) Vens Creator, &c.

Primer in Latine and English Printed at Answerp, 1604
Polso 199.
Laur. Kellams
Manuell, 1604.
p.1.

demand and

Pag. 21.

x Ibid, Fol.202 Otium, Spirit, pag.30.

y Ibid.fel.202 Otmm Spirit. Pag.3 I. Horas Neuftr. Sennora, tol. 10.

z K*ellams* Manuell of Prayers,pag.8.

Horas Ne

Fol. 11.

2 Ocium Spinis rit p.158-159-

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Law, Kellaws Manuel, Pag, 21.

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Ormen Spirer.

1419 3 O.

* The Conclusion.

God the Father bleffe me, Ieius Christ defend me, and the vertue of the of the Holy Ghost illuminate and sanctifie me, this night and euermore, Amen.

A Prayer as thou entrest into thy bed.

In the name the the Lord lefu Christ, that was crucised for me, I goe into my bed: let him blesse me, gouerne me, and defend me, and bring me into life euerlasting, Amen. The Benediction.

God the Father blesse me, God the Sonne defend mee, God the holy Ghost preserve me now and forever, Amen. When we enter into our

Bed. Pag. 176.

In the name of our Lord less Christ, (who was orn-cified upon the Crosse, and layd upon his grave for mee) I lay mee downe to rest, hee blesse me, keepe me, and save me, raise me up againe, and bring me at last to life eternals. Amen.

5 Pag. 23 0.10 241.246.247

Sent fol 202 Senior Seiner.

I will not compare, nor Paralell our Authors (b) Aduertisements concerning Lent, and Septuagesima Sunday,
where he affirmes, the Lent Fast, to be a Dimine, and Apostrollical Institution: which is transcribed out of Popush
Authors: because I have mentioned, and compared them
with these Authors heretofore: I will therefore passe
to his Prayers, before the receiving of the Sacrament.

Papifts.

t Horas Newfra Senvora. Fol. 11.

a deliverable conclusion

gara, I. Jackson

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(c) When thou doest bow thy selfe before the Altar thou shalt say these verses: All the earth doeth worship thee O Lord, &c.

d Miffule Romanum Printed at Antperpe 15741 pag. 2721

(d) Command, that the Prayers, and Sacrifice which wee now offer

Mr. Couzens.

When wee are prostrate before the Altar: part. 2. pag. 4. Thou art worthy O Lord,&c. which is meerely Popish, both for phrase, for time, and place.

C Prayers and Supplications, together with the remem-

brance

brance of Christs Passion, which wee now offer up unto thee, may by the Ministrie of thy holy Angels, bee brought up into thy Heavenly Tabernacle : pag. 10.

At the receiving of the Body. pag. 12.

Lord I am not worthy that thou Shouldest come under my roofe, but speake the word onely, and my Soule shall be bealed, : adding with the Prieft. dec.

vp vnto thee, may bee brought vp into thy prefence by the Ministrie of thy holy Angel: which may bane a better conftruction, then our Authors. The Mond

(e) Receiving, Say with the c Kellams Ma-Prieft, thrice.

Lord I am not worthy thou shouldest enter into my house, but onely speake the word, and my Soule shall be healed. Toll bud!

muell, pag. 80.

That which our Author Prefaceth concerning Ember weekes. page 55.56. (to omit his Landes taken out of our Ladies Primer,) is for the most part transcribed out of Kellams Manuall, prefantly after his Kalender: where he describes, the vse, and reason of these Ember weekes: the Paralelling of which; together with his Prayer for the Dead, (which I have already touched vpon;) I purposely omit, for feare of being two prolixe; since I. haue here, as I suppose, sufficiently enidenced, the trueth of this Assertion, by the premises and present Paralell, which I meane not now to enlarge. (That both the forme, and matter of these Denotions, are transcribed, and extracted out of Popilh Authors, Primers, Chatechismes, and Prayer Bookes:) not out of the Prayer Booke of Queene Elizabeth, or our Common Prayer Booke, in which there are no fuch passages to be found. Now the reasons which induce mee more strongly to fuspect, that our Author borrowed both the forme, and matter of these Denotions from Popish Authors, as the present Paralel doth abundantly testifie; are chiefely two First, because the Author hath for fundry yeerestoge ther, Monopolized, and bought vp for his owne prinate,

vie, (as I am crediblely informed,) all forts of Popilh Primers, Prayer Bookes, Chatechifmes, Breuiaries, and Pamphlets whatfoeuer, (of which he hath great store:) and yet hee is alwayes inquisitive after more. Secondly, because hee hath caused fundry of his Popish Prayer Bookes, Primers, and breuiaries, to bee bound up in a very curious, and costly manner, with guilded leanes, mently pay, so, and Couers, stamped sometimes with a Crosse, or Crucifixe, other times with our Ladies Picture, and lesus in ber armes; all after the Popish forme; as his owne Booke binders have certified mee: which doubtleffe hee would never doe, did hee not admire, affect, and prife these Bookes, and Pamplets in his heart; and likewise, make some vie of them, both in his private practise, and Deuotions, and his publike writings, as hee here hath done.

But passing by the fourth, I come now vnto my fife Conclusion: That there are divers Popish falsities, abfurdities, and abuses of Scripture in these new Denotions: Not to trouble you with many, I will onely single out some three or foure: As first, His Sound deadly sinnes: to wit, Pride, Conetousnesse, Luxmy, Ennie, Gluttonie, Anger, Sloth : for which hee quotes, as the Papists out of which hee did transcribe them doe: Galat. 5. in the margent. Now if you looke into Galat. 5. 19, 20, 21. the Text which hee quotes; you shall finde not seven, but seventeene deadly sinnes, particularly expressed to was Adultery, Fornication, Vncleaneneffe, Lascinionsneffe, Molatrie, Witchcraft, Hatred, Variance, Emulation, Wrath, Strift, Sedition, Herefies, Enuying, Mursbers, Drunkenne fe, Revilings, and fuch like, besides : so that our Author hath committed a treble absurditie, and abuse of Scripture in this one particular: First, in mentioning onely feuen deadly finnes, when as the Text doeth speake of seventeene, whereby he pares, and clips the Scripture: Secondly, in producing this Text, to warrant these seven deadly sinnes; when as sixe of

E.

the feuen, to wit, Pride, Conetonfueffe, Luxurie, Glutton Anger, and Sloth, are not so much as mentioned here: whereby hee fophisticates, and pernerts the Scripture's Thirdly, in mustering vp these inferiour sinnes, as the most capitall, and greatest sinnes of all others; not mentioning, Idolatrie, Heresie, Adultery, Witchcraft, Vncleaneneffe, Sedition, and Drunkenneffe; to which I might adde, Atheisme, Infidelitie, Contempt of the Gospel, Blasphemy, Sacriledge, the Profanation of the Sacraments, Oppression, (f) Iniustice, in Courts of Instice; Murther, Perjury, Bribery, Ecclefiafticall, and Temporall (g) Simo nie, (the Onely step, and doore, to Honour and preserment, both in Church, and State, in this our (h) Golden age:) farre greater finnes then any of the former feuen; which is but a meere extenuation, and flighting of these greater finnes. But our Author cannot bee content with this, valeffe hee likewife wilfully incurre another Popish abfurditie, which he grounds vpon the felfe-fame Chapter. For recording, the twelve fruites of the boly Ghoft: to wit, Loue, loy, Peace, Patience, Mercy, Goodne fe, Longa Suffering, Meekenesse, Faith, Modestie, Shamefastnesse, Sabrietie: (which he tooke from Popish Authors,) hee Vnde babeat quotes in the margent, Galat. 5. for proofe of this Arithmeticall computation: which as it failed by Substraction in the enumeration of sinnes: so it offends in Addition here: For Saint Paul, Galat. 5. 22, 23. enumerates but nine fruites of the Spirit : Loue, loy, Peace, Long-Suffering, Gentleneffe, Goodneffe, Faith, Meekeneffe, Tempes rance: against which there is no Law: whereas Patience, Mercy, Modestie, Shamefastnesse, and Sobrietie: fine of our Authors twelve Fruites, are not fo much as named by the Apostle: and Gentlenesse, Temperance, two of the Apoftles nine, are not recorded in our Authors Catalogue: which is a groffe abuse, a wreathing, and peruerting of the Scriptures. As our Authors Arithmetique hath failed him in the fruites, because hee cast vp his reckoning with Popish counters: so it hath likewise cheated Amandi, l.a. him,

f interleges spfas delsingustur, inter inta peccatur, m-BOCEBBIA nec vbi defenditur, referuatur. Qui sedis crimina vendicaturus, admittet: Ef ve ress innocens pereat, fit nocens luden. Cypr. Epist 1.2. Ep. 2. Donato. g Lucri bones eft oder en re qualibet ? Suctonij. Vefpatian c. 24 . nemo quarit, fed oportes habere Iuuenal. Satyr. 14. h Aures mune vere sunt facula, plurimino auro venet ho-HOS ! ANTO COMciliatur amor. Ipfe licet vensas Mufie come tatua Homeren Nilsamon attuleru ibis Hamere foras. Ouid. de Arte

him, in the gifts of the holy Ghoft, which he makes fenen: 1) The Spirit of Wisedome, 2 and Understanding. 3 The Spirit of Councell, 4 and Ghostly Strength. 3. The Spirit of Knowledge, 6 and Pietie. 7 The Spirit of a boly and r interleges godly feare: for which hee quotes Esay. 11. Now Esay entire decements 11. 2. makes mention but of lixe, or rather three Attri-Keep only from butes, or operations; not gifts, of the Spirit. The Spirit WHEN WHEN THE PARTY WHICH of the Lord, (faith he speaking of Christ Iesus,) shall rest a store soon upon bim : The Spirit of Wisedome, and Vnderstanding : The mor ris defend Spirit of Councell, and Might: The Spirit of Knowledge, tur. Qui sedie and of the feare of the Lord: Loe here you have mention onely of fixe, or rather three operations, effects, or Atan carnerett, alltributes, not gifts of Gods Spirit : For the Spirit of Wifetor & stranger dome, Understanding, Councell, and Knowledge, are Sinonimaes, and vary more in phrase then substance : so that where the first and w in trueth here are but three distinct gifts, or operations of the Spirit : at least, there are but fixe, and of these, Ep 2. Donato. the Spirit of Pietie, (which the Papifts and our Author the Lucry boannex vnto the rest) is none. So that this Scripture is ness of actor on plainely abused by our Author, not onely in stiling these, the gifts, (which are rather the Attributes, and operati-. as a mained ons, then the gifts) of the Spiret: but likewise in adding. Free batear one vnto their number. Indeed, if our Author were as there ouarte well studied in the Scriptures, as in Popish Authors, hee fed exerter fix. might have found Saint Pautenumerating, not feuen; but nine gifts of the Spirit: * For to one (faith he,) is ginen by the Spirit the word of Wisedome, to another the word of Knowledge by the same Spirit. To another Faith by the same Spirit, to another the gift of Healing by the same Spirit: Fo another the working of Miracles, to another Prophesie, to another difeerning of Spirits, to another divers kindes of Tongues, (an (i) eminent, and frequent gift of the holy Ghost, which our Author mentions not:) to another the interpretation of Tongues: Loe here nine seuerall giftes of the Spirit, mustred vp by the Apostle, in three files, or verses of one Chapter: How Popish, absurd, and doting then is this our Author, who giving more credit vnto Papists, then.

COLIS. V. 9,10 June 9100

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then Saint Paul, would reduce them onely vnto feuen: and so ecclipse the Grace, and Bounty of the holy Ghost. which is fo dwerfe in his gifts, and Heavenly operations, for the good and welfare of the Church? To thefe I may adde our Authors eight Beatitudes, (transcribed out of the Popish Pamphlets, as all the other were, as I haue prooued in my former Paralell,) for which hee quotes Matth. 5. as the Papifts doe: Now there are not eight, but nine Beatitudes, pronounced by our Sauiour in that Chapter : the last of which : to wit, (k) Bleffed are & Math 5,17. ye, when men shall revile you, and persecute you, and shall say all manner of enill against you falsely for my sake, &c. Our Anthor and the Papifts both omit and fo difmember, and abuse the holy Scripture, (1) to which no man can adde, nor 1 Reuel. 22.18 take away, without apparant losse and hazard of his soule: I 19. Deut 4.2. will end, and thut vp this Conclusion; with the visic.12.3 2. Iofh. tation of the Sicke: which our Author makes one of his 1.7.Pro.30.6. seuen Sacraments; an absurditie, solecisme, and noualtie, 16.37,43,44. which I neuer heard, nor red of yet, in any Protestant, lam. 1.27. & or Popish Author. But though this visitation of the 5,14,15. Sicke be not a Sacrament, as our Anthor dreames, (per- " Visitation chance, because hee found it in the Common Prayer Booke:) yet I am sure it is (m) a necessary duery which God, and Christ, yea, and our (n) owne Church, and (o) Ca- John 10,11. nons, impose upon all Ministers: How then shall those Heb.11.20. Nonresidents, and Pluralitie men excuse themselues. 9 Pfalm.121. Math. 28,20 either to God, or Man, (especially, in that Great, and Ifay 27.3. Ier. terrible day of Judgement, when Christ the (p) Maister, 23 3,4.1fay 40 good, and carefull Shepheard of the Sheepe, who (9) is alwayes 11. Ezech. 34, Resident with his flocke, and hath (r) parted with his Blood, 10,11.12: r lon, 10,11, and Life, to purchase, Heale, and save their soules; shall 17. Act. 20,28 fummon them, to (s) give an account of all the Soules, which 1 Pet. 1, 18,19 they have lost, or saine though carelesnesse, or soth: and to Ehp. 5.25,26; exact, their blood ar their hands:) who are so farre from 27. visiting the sieke, and diseased bodies of their forelorne Sheepe: that they quite neglect their dead, and fickly ler. 23, 1,2 Soules; which fester, rot, and pine away; yea, die, and Eze. 14, 9, 17, K 3.

Icr.23, 1;

Ezec.3 4,3,4,5

mandement.

5,10.11.8 6,

16,17. Ephel.5

8.Zach. 2.8.

3,8.8 44. 8.

Zech. 11, 5.

John 10 12.13 x Einsmodi a-

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rom. Epift. To.

I.Epift.14.c.5.

y I Cor.8,11,

Rom. 14.15.

Z Delicin oc-

supati gregis Domine dam-

de Confid. lib. 4 cap. 6.

mateu fit, cum

in Christo a-

that for euer, in their sinnes, and trespasses; for want of Spiritual philicke, and Cordialls to recouer them? O the hard-heartednesse, of these Wolsish, (t) Murthering, and Soule-denouring Pastors. Who thus neglect, nay, 8. Mr. Perkins starue, and butcher the very (u) dearest deare, and Loue of on the 6 Com-Christ, his chosen, and beloved flocke; which hee hath pur-" Cant 4,1,7, chased with his dearest Blood? had they any of Christs Loue, or Bowels: of Christs Pittie, and Conpassion: nay, 4,5.8 7,6,10. any sparke of Grace, or Nature in them, they would not. 11. Act. 20, 28 they could not; nay, they durst not so much vnderualue Christs bosome Friends, * his Lambes, his Lone, his Blood, Ich.21, 15. 25.29,30.deut his Spouse, and dearest members, as out of Couetousnesse, 3 2,10.Pfal,17, Sloth, Senfualitie, Pride, Vnskilfulnesse, or Negligence. to put them ouer vnto * hirelings, which God himfelfe con-Ezech 34.2, demnes, as if themselves were either to great, or good for to attend them. Alas, the meanest Soules, cost Christ as much, (x) and so they are, as deare vnto him,) as the greatest Monarches; they cost the very Sonne of God, pud Deum prahis best, and dearest Blood: And dare you then advance tii funt, qui vyour selues so farre aboue Christ Iesus, whose vnderlings, and servants you professe your selves: as not to deeme those worthy of your sweate, your paines, and (y) greatest care, for whom Christ Iesus died? As to preferre your ease, your (z) pleasures, your bellies, skinnes. and backes: your honours, profits, and preferments: nay, your very (a) Asses, Swine, and beasts; before the wealth, and safetie of your flockes: whose rich, and peerelesse Soules, are more of price and value, then tenne thousand worlds? As to withdraw, absent, and alienate your selues 12. Act. 20.28 fo from them, as to become meere strangers to them, & scarse to visit them once a quarter, nay once a yere, vnles your Tithes and private gaines induce you to it; though wa non curant. Hierom. Comment, lib, 17. in Ezech, c. 34. a Cadit Afina, & eft que subleuet eam, Perit anima, & nemo est qui reputet. Optimi videlicet estimatores rerum qui magnam de minimi, paruam aut nullam de maximis curam gerunt. Sed liquido datur intelligi, patsentim ferimm Christi incturam, quam nostram. Bernard.

(a) God

(a) God himselfe, and (b) 30. severall Councels, enjoyne both Bishops themsclues, and al inferior Pastors, worto a fixed, constant, and laborious Residence: condemning at Nonresidency under paine of deposition? As to assigne them ouer to some carelesse hireling, (as if that personall duty, worke, and service, which God himselfe hath layd on Ministers, might be transferred ouer at their pleasures, and bee discharged by a Proxie, without any wrong to God, or to their Flockes:) whiles you your selues are feasting and wallowing in your eafe and pleasures, in some Peeres or Prelates Palace: or at some Cathedrall Church, or Colledge, like so many Epicures, or Tonne-growne Abbylubbers, as Pierce the Plowman phraseth them: or letting vp and downe at Court, in Pauls, or London streets, in Plush, in Sattins, Veluets, Silkes, and cocked Beauers, which affront the Heauens: carrying whole Steeples on your. backes at once; as (c) if you were some Knights, or petty Lords; or the onely proude and swaggering Gallants that the Court or Kingdome yeeld: as (d) if you were the very bride himselfe, or Lucifers proud Priests and Prelates, as old Chaucer stiles them : and not the meeke, and lowly Mini-

a 2 Chron Is 10,11.Prou.27 23. Ifay 40,21 1er.3,5. & 6,3. & 23.4. Gen. 31,39.40.Ezc. 34,2, to 18. Zech 11, 4,50 7,17.Mal. 2.2. Acts 20.18,20 28, John 10, 3, 4,14 & 21.15 16.17.Rom.12 7,8. 1 Cor.9,7 10 17. Phil.25 20,21,26.Col. 4,17. L Thef. 2.7,8,9 & 5, 12.2 Thef 3, 10. 1 Tim. 3.5. & 4,12,13. 80 5,17. 2 Tim.4 1,5. 1 Pet, 55 2,3.4 b . Apoftolor :

Canones cap.13.

14,15,37,57. Concil: Nicanum Can. 15.16. Eliberinum can 19. Arelatenfe: 1.can. 2,22.6 2 can. 13. Antioch. can. 3,17, 21.22. Sardie: can. 1,2,2,15,20. Confantinope. 1 can. 2. & 6.can. 8 Carthag. 3 can. 38, 4. can. 27.5. can. 5, 6 6. can. 15, 16. Aphric. can 38. Agarense : can. 64. Chalcedonense : can. 3. 10, 20,23,25. Turonense : I.can. 11:3. ean. 4. Toleranum: 2.can.4:11. can. 2. Aurelianen fe: 2. can 14.3. can. II. Bracarenfe: 3 can. 8. Palatium : Vernis: can. 12. Nicanum : 2 can 10-15. Arelatenfe : 4.can.3.10. Cabilonenfe: 2.can.52,54. Aquifera: can. 45, 50,71,87. 65. fub Ludou Pio : can: 11,16. Parifienfe : lib.1, cap.21,36. Meldenfe : cap. 28,29,76, 50. Valentinum: cap 14, 16. Capet : Gracar Synod: cap. 1,ca: 5,6,11, 12. Tredentenum Seff. t,cap. 1,2. De Reformat : Seff.7,cap. 2,? . de Reformat : seff: 14, de Reformat:can: 8,9. feff.23.can.1,16. c Nuncleus oculos tuos, et vide fi non aque vi prius pellicula discolor sacrum ordinem decolorat. Quid sibi vult quod Cierici alind esse, aliud viders volunt ? Id quidem minus caffum, minufq; fincerum. Nempo habitumilites, quaftu Clericos, actu neutrum exhibent. Nam neg; pugnantut milites: weg; ve Clerici Euangelizant. Cuius ordinis sunt ? Cum veriusq; effe cupiunt, verumq, dasorunt, verumq; confundunt. Bernard.de Consid.l.3.c.5. d Non amici profecto fonfi, sed amuli sunt. Ib. Intuere quomodo incedunt nitidi & ornati, circumamieti varietatibus, tanquam fonsa procedens de thalamo suo : nonne si quempiam talium repense eminus procedentem aspexeris, sponsam posius putabis, quam sponsa custodem ? Bern. fup. Cant. Ser. 77. See De Colid.1.4.c.2.3 . against the pride & coffly array of Pralats. fters,

e Concil.Car. sbugt 4. can. 15.45. Mariconenfe, I can. 5.2.can.19.19 Conftant 16.ca 27. & others. f Forma hac Vestium deformotatu mentium ac morum indicium eft. Bern.de Confid, 1/3 .c. 5. g Si quie non edificat Eccle-Gam Chrifts, nec plebem fibs subsect am sn-Bruit, ve de subject o populo, Christe Ecclefin confiru. atur, & quasi mercenarius nequaguam gregu salutem cogstat , fed * Antummodo de onibus lac & lanam, cibum videlicet G vestiment a captat : ifte falfm eft Pas for ; wee Apo-Solus, nec Pro pheta, nec Euangelifta, nec Paffor, nec Magsfereft appellander:

sters of lefus Christ: (Who are bound by fundry (e) Councels, (though they are the greatest and the richest Prelates) to cloath and furnish themselves with modest, humble, meane. and cheape array, and Housholdstuffer to testifie the lowlinesse and meekenes of their gracious bearts; and give example unto others: abandoning all Veluets, Silkes, and Sattins, and such exoticke, costly, proud, Pontificall, and heart-swelling array, which Christ and his Apostles never vsed; as (f) the badges of their pride, and blems (h of their Function:) without any thought or care at all of your forelorne and forfaken Flockes? Well, let me tell you thus much from my heart, (and the Lord of heaven fix it on, and bleffe to your soules:) that as your (g) Nomesidencie and carelesnesse in feeding of your Flackes, deprines you of the very name and function of Pastors in Gods fight, (b) and so you have no right nor title to the Flecce, in Gods account; because you attend not on the Flocke: so there is a day of Judgement and an Audit comming, wherein Christ Ielus, the carefull Master-sheepe, shall call you to a strikt account for all the Sheepe and Lambs of which you vndertooke the Charge; requiring all their bloud at your hands; and then what plea, Apologie, reply, or answere can you make to mittigate or talue this bloudy and foule-flaying finne? What will the Statutes, or Canons of our Church, which tollerate Pluralities, and Nonresidence in some certaine cases: will a Facultic, a Torquot, or any such (*) diffipating Differ-Griens: be any Estople, or Plea in barre to Iefus Christ? No, no: He hath certified you by that written word of his, by which you shall be Judged at the last: that there is an (i) Woe to every idle Shepheard that for aketh the Flock: the sword shall be upon his arme, and upon his right eye: his arms shall be cleane dried up, and his right eye shall be utterly darkened : and (k) that he will require the blond of all his

Hierom Com.lib.z.in Ephel.4. This was Wickliffes opinion too. b I Cor, 9.10 15. 2 Thef.3.10.12. * Non plane fidelie dispensario est, sed crudelis dissipatio, Bern.de, Confid.1.3.c.4. i Zech. 11.17. 1c.22.1. Ezech.3.33.6.& 349.10. -shoold . See 77. See De Cond. La. c. 27. against the pride & coffy array of Preslate. eter guare Confacultodem? Bern.

Flocke at your bands: which no humane Lawes no: Difpensations can controule. Wherefore you must needs incurre that enerlasting doome and fentence, which Christ himselfe records for your instruction, yea your terror and damnation if you mend not speedily. (1) Depart from me yee cursed into everlasting fire, prepared for the Denill and his Angels: For I was an hungred, and you game me no meate: I was thirftie, and you gave me no drinke : I was a stranger, and you tooke me not in; naked, and you closthed me not; sicke, and in prison, and you visited me not. Derily, I say unto, you inasmuch as you did it not to one of the least of these, (how much more then, when you did it not to that great and numerous Flocke, which I my selfe committed to your charge; (m) whose Fleece you alwayes shore, whose Milke you drunke, and Tithes you gathered, and exacted to the vtmost farthing, and yet made no Conscience for to keepe, to guide, to teach, instruct, or feede them both by life and convertation:) you did st not to mee; and therefore goe away you must, you shall, and that deservedly, into everlasting punishment. If therefore, you would not have Iesus Christ to visit you thus hereafter, be fure now to visit, teach, (n) bind up, and cure, your destitute, sickely, starued, and forlorne Flockes; and to refide, and dwell so frequently, and constantly among them, as (o) to know, and call them all by name, as Christ Iesus doeth : because though it be no Sacrament, yet it is your duetie thus to teach, to vifit, and reside among them.

But lest some should taxe, and censure me, as being a Nonresident from my intended matter; I will now returne, and passe vinto my fixt Conclusion: That there are fome prophane, and dangerous passages involved in these new Deuotions. As first, they scoffe at all conceived, or fet formes of Prayers, that are either made, or vied by prinate Christians: which (p) they stile: Extemporary effusions of irkesome, and indigested Prayers, which they wse to make, that herein are subject to no good order, or forme of words, but pray both what, and how, and when they will

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o lohn. 10.9 .4 14. 27. Exod. 28.9.12.29.

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of Parlas Di

» Preface. Reafon Town

Zech. 12, 10 Com, 8.15. 6.27.11:17

Cornell Sugar

Negletta folent incendsa Sumere vires. Horace Epist. Li Epift. 18.

Nibil tuto in hofte despicisur : quem forenera valentio rem negligentia facies, Qui Curtius 6. Sect. 3. Hoftis mon tam fuis viriben, quam mostra negligëtia auctus est : Demost: Orat.

cet. Solinus Polyhift.c.8.p 189 Securitas Detrimentori Temper mater eft. Paulus Di-

s in Philip.

Quod difectui

est facilius no-

ac De Geft Longobardorum.l.I c. 11. Nemo celersus

opprimitur qua qui nibil aut parum timet:

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or rude dictaces, which are framed by primare Spirits, und Ghosts of our owne, in which wee tose our selnes with conpassage; as if God did not give the (9) Sparit of Prayer, and Supplication to all his Children, whereby they are inabled to power out their Hearts, and Soules before him vpon all occasions, as their necessities, and needes require, without the helpe of any Prayer Bookes, which cannot bee alwayes ready at hand, nor alwayes fitted for their fundry wants, temptations, and occasions, which are not knowne to themselves before hand. Vestill

1 Secondly, hee stiles the opposing of these pointes of Popery, and Arminianisme, which are now in Contronersie among vs, nothing else. But the curious Disquisition of many unnecessary Questions, (as if the freedome of Gods free Grace, and the Trueth, and puritie of Religion, were a matter of no fuch confequence :) being norhing elfe, but either the new feeds, or the old fruites of malice: and by consequence: the enemies of Godline ffe, and the abatement of that true Denotion, wherewith God is more delighted, and good Soule more inflamed, and comforted, then with all the busie subtilities of the World: A prophane and dangerous passage: which makes the freedome, trueth, and perpetuitie of Grace, (wherein the very life, and power of Christianitie, and the roote, and marrow of all true Christian joy consist:) together with the controversies of original Corruption, of mans free will, and the like: meere curious Disquisitions, vnnecessary Questions, and busie subtilties: (when as the very pith, and essence of Religion is inpolued in them:) which extenuates, and flights the Controversies of Popery, and Arminianisme, as not worth the heeding; that so they might through our securitie, more * smoothly, speedily, and imperceptibly infinuate, and incorporate themselves into our Church, without resistance, whiles they are thus flighted, despised, and neglected by vs, as

tossemum calameratis initium el securitas. Paterc. Rom Hill.1.2.p. 125. Extguum in-terdum malum neglectum, ingens persculum parit. Niceph. Rom. hill. 1.1 p.5. Rebus minimis ac tricis ne lectis magna interdum euertuntur imperia. Nibil contemne, nam

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meere toyes, and trifles. Which stiles the resistance, and oppolition of these Popish, and Arminian Doctrines : the new seeds, or the old fruites of malice, the enemie of all Godlinesse, and all true Denotion. But if the defence, and patronage of Religion, and the established Doctrines of the Church : bee but the feeds, or fruites of mallice; not of Zeale, and Loue to God, or Christian Pietie, as in trueth they are: what must the opposition of all grace, and goodnesse; what the protection, and propagation of Popery, and false Doctrine be? If this be but the enemie of all Godlinesse, and true Denotion, which is the onely prop, and pillar to support them: (for if the trueth of our Religion once decay, and Popery, or Arminianisme ouer-spred vs, as they will doe, if they want Opponents; farre well all Godlineffe, and true Denotion, yea, Church, and Kingdome too:) what is the perfecuting of Godlinesse, and godly Men? what is the suppression of the Trueth, and Doctrine of our Church, and the publishing of Popist Doctrines, and Denotions, in which our Author hath had his hands, and thumbes? Well, this passage, doeth furficiently enidence: how our Author stands affected to our Religion; enen fo, as that hee flights those great, and weighty differences, which are betweene Papists, and Arminians, and our Church; as if they were not worth the naming : and that he honours Popery, and Arminianisme in his Heart, since he brands the very oppugning of them, as the fruites, or feedes of malico: as the enemie of Godline Je, and abatement of all true Denotion: (as if there were no Deuotion in withstanding Error, and protecting Trueth:) Good God, in what a milerable condition were our poore distressed Church, and how happy were Arminians, and the Church of Rome; had the now no other Aduocates, nor no ftouter Champions then our Author, to justifie, and maintaine her cause? But I passe from this, vnto a third prophannesse. That a man may fafely sweare, in ferious matters, though he bee not lawfully called to it, fo as he periure not himselfe: which apologie,

apologie, the ordinary swearers make, who hope they may lawfully sweare a trueth without offence. This I collect from his Exposition of the third Commandement. Offenders against the third Commandement, (saith he) are: They that vse vaine, or customary swearing: They which in matters serious sineare fasely; and periure them-selves: without any such addition: those that sweare ordinarily in serious matters, not being lawfully called to it by a Magistrate, though they sweare a trueth: which doeth necessarily inferre the former collection.

demnes all such, as spend the Lords day in hearing, or meditating of Sermons, or make a Conscience of obser-

meditating of Sermons, or make a Conscience of obserung it, which he stiles a Indaizing observation: in these words: 6. * Offenders against the fourth Commandement are

they, that under a pretence of serving God more strictly then on thers, (especially for hearing and meditating of Sermons) I pray Observe the Parenthesis well: Doe by their Fasts.

and certains Indaizing observations, condemne the soyfull fistruction of this high and holy day: which the Church allowes,

as for spiritual exercises of the soule. (a) In which passage:

you have first a vilification, centure, and apparant bran-

ding of all such pious Christians, for Sabath-breakers: who have most care and Conscience for to sanctifie and

spend it in the hearing, and meditating of Gods Word:

a Doctrine neuer heard of in the Church before.

Secondly, a lash and ierke at all such holy and religious persons, (and in them at the very hearing and meditating of Sermons,) who are most deligent and forward to heare and meditate on Gods Word: especially, on that holy day which was principally sanctified for these very exercises, and those others which attend it. But no wonder is it, if such sinde fault with too much hearing, who are loath to trouble themselves with over much, or more then quarterly or monthly Preaching: and then forsooth, reading, not their Texts alone, but e-

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Exposition on the 4. Commandement

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nen their Sames, and their Prayers too w (for which they of times pray in ayde of others:) for teare of ta-Ex 1988 make king to much paines, for troubling their heads with heauenly Notions, which are (b) full fraught worldly b Quetidiacares, with fecular and (c) appring thoughts and projects, nas expenfas, quotodiaor fome Politicall and State affaires : Sure I am that no reciproca-(d) Christ himselfe, and his Apostles did alwayes pray and mus (crutinio. preach with out-Booke : yea, it is expressely faid of Christ: ES continua Dominici gre-(e) That when bee had read his Text, bee closed his Booke, gu detriment s and gaue it againe onto the Minister; and then he opened his ne cimus. Bern month, and fake, not red, waso the people: From whence De Confid.14 then flowes this new invented reading practife? Cercap.6. tainely from flothfull, and rare-preaching Ministers of c Vides omne Ecclesiaftscum fuperiour ranke, (who have most time to con their Serzelum feruere mons, and their Prayers, because they Pray, and Preach fola pro dignisfo feldome; and therefore have least cause to vse it:) nitate tuen-Who to gratifie their owne lafie dispositions: (when as da : homori totum datur. the very highest calling in the Ministrie; (f) is not an (anctitati mibil eafe, an bonour, or domineering Londsbip, as most men make aut parum.16. it, but a worke; which should not lessen, but augement their cap 2. labours:) to instiffe that received conceit : that the very d See Math. s. reading of the Word is Preaching; (and so by it to pull 2 & 8.28.20. & 13 3. Luke downe, or diminish Preaching at the last:) and to coole 5.3,4,3 6. & 6. the Zeale, and forwardnesse of those Conscionable, Faith-20.29. & 7.1. full, and Laborious Ministers, (who Preach with Zeale. Ads 2.2,14. with Power, and Affection, and vent their Hearts, to-& 3.12. & 4. E gether with their words:) by their cold and lafie ex-\$1.8c 7. 2.8c 10.6.34.265 ample; have laboured to promote this practife, and 13.15.16.6 bring it into fashion, especially, at the Court : from 17.22.6 20 whence it should descend, Cum Prinilegio, to all inferi-7.6 28.3 1. our places, and fo eate out all powerfull, Heart-warming, e Luke 4.17. and Soule-fearthing Preaching at the last: yea, and all f I Tim. 3 1.2. diligent, and conscionable hearing too: For who would & 5, 17 · Epifcoparas nomen eft operis, non bonaris, Aug. De Ciu. Dei 1 19. c. 19. Aquisgranens. Cone sub. Lud. Pio.c. 9.11. Episcopi namen nan Dominium, sed Officium. Bern de Con-fid 1.2.c.s. Prasis ve prosis, ve dispenses non ve imperes. 16. ln.c. 1. Prasides non tam ad imperitandum quam adfattitandum: farculo tobi opus est non scoptro: Dominatio inrendicitur: indicitur Ministratio.: 16.1ib. 2 c.6.11 3813

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ceme that worthy hearing, which the Minister thinkes not worth remembring? who would lay up that as treafure in his heart, which the Preacher, (or the Reader rather;) had never in his head, non heart, but onely in merchanisms where Booke? Or who can thinke that hee either Prayes, or fary suprelin-Preacheth, from the very abundance of his heart, and ne receptories the feruencie, and strength of his affections; who prayes, ingus formittasins, or speakes, but onely from his coppie, and that perchance some others, not his owne? Yea, how can any fuch Ministers exhort the people to remember what melcommunitelli they heare; when as themselves commit not that to me-De Cornal, s mory, which they Preach? or how can the people ever cap 6. thinke, that those Ministers will take paines to practise what they teach in their lives; when as they labour not fo much as to imprint it in their mindes? or that they duely instruct their families, or Pray dayly with them in prinate, as they ought: who cannot Pray, nor Preach by heart in publike? This very vie, and practife therefore. as it is a meanes to bring the Ministrie into contempt. aut personality and scorne, so likewise it is the ready way to ouerturne, all conscionable, profitable, and frequent hearing, Preaching, yea, and practife too : fince lasie Preachers make but drowlie hearers, and key-cold, flow, and flothfull practifers. No meruile then, if our Author, and those Reading-preachers; condemne the hearing, and meditating of Sermons, as a Sabbath-breach, and Indaising obsermarion: (a most Prophane, Blasphemous, and Vngodly Doctrine:) who labour thus, to cate out all confcionable diligent, and painefull Preaching: But of this enough.

Thirdly, you have here an opening of a gappe to sports, pastimes, and all licenciousnesse, and prophanenesse, on the Lords day, which by our Authors Doctrine, oft rather to bee spent in Pleasures, Sports, Festiuitie, and Corporall recreations, then in the hearing, and meditating of Gods word : for he condemnes this latter, as a Sabboth-breach, but allowes the first, as a worke, and exercise that fits the day: A Doctrine which would quickly decine

quickly cate out all Religion, and V sher in all Prophane nesse, and wickednesse whatsoener; and therefore had need to be suppressed in due time. Well, let our Author pretend Denotion, and the advancement of it, whiles he will: yet this one clause, and passage, if there were no other; were * sufficient to bearry his pestilent, dangerous, and Popish Designes: and to proclaime who the World; that hee endeauours nothing more, * but to root out all true Protestant Privie, and Denotion, and to bring in all prophamesse, winder the very name, and visual of Denotion, which his Booke, and Title seeme to praise and magnisse.

To these prophane and dangerous passages, our Author ioynes some manifest and apparent contradictions in the feuenth place: which I will but lightly touch: In his Title Page, he informes vs in the first and second Impressions: That these his Prinate Denotions and howers of Prayer, were after this manner published by Authorstic of Queene Elizabeth 1560. his third Edition fayth, that thele were not published after but much after this manner: In his Preface, he condemnes all Prayers what somer, that are made by primare spirits, or Ghosts of our owne : yearhe very prayers of primate Ministers that are not Authorized by the Church: how then can he instifie these prinate Denotions of his owne, composed by his private, (and no publike) Ghost or spirit, valesse it were the Catholike and publike spirit of the Church of Rome? Againe, hee certifieth vs : That all Deacons and Ministers, (and much more Laicksthen,) are enjoyeed by the Preface to our Common Prayer Booke, to a fet and constant forme of Prayer: viz. To say the Morning and Enering Denotions of our Church, for their dayly and prinate Prayers: What neede or vie then of these Prinate Denotions, if our Church confine mens primate and daily Prayers, to her owne publike morning and evening Denotions? Certainly they are altogether needlesse and superfluous, vnlesse it be to ouerturne and thwart this Edict and Iniunction of our Church, and to withdraw from vs the vie & Practife of our publike Ly-100130ffB turgie

Ex hos quod patet, suffeesum facis effe quod later. Auguft.contr.lulian. 3.c. 26. Expugnare te credo quod landas, fed landare te doleo quod expugnas. Quomodo fideliter agas sft a non vidio: O ve landes velut amicam, co expugnas velut mimicam : Vnum eorum credimus, fed elige quid credamus. Si ex animo pugnas , non ex animo laudas : si autem Simpliciter Agu in praconio, colludio in praise. Aug. 1b. c.21.26.

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deeme that worthy hearing, which the Minister thinkes not worth remembring how ho would lay up that as treafure in his heart, which the Preacher, (or the Reader rather;) had never in his head, nor heart, but onely in Booke? Or who can thinke that hee either Prayes, or free purposed Preacheth, from the very abundance of his heart, and ne receptories. the feruencie, and strength of his affections; who prayes, distanting in or speakes, but onely from his coppie, and that perchance fome others, not his owne? Yea, how can any di bing many yang seg fuch Ministers exhort the people to remember what melerman Bern they heare; when as themselves commit not that to me-De Corffid.l. 4 mory, which they Preach? or how can the people euer capto. thinke, that those Ministers will take paines to practife what they teach in their lives; when as they labour not estimal frances fo much as to imprint it in their mindes? or that they Later the second duely instruct their families, or Pray dayly with them in - Males Strike instructor wa prinate, as they ought: who cannot Pray, nor Preach by commendation of heart in publike? This very vie, and practife therefore, ledin ite tellow. as it is a meanes to bring the Ministrie into contempt. idiamenay tun and fcorne, fo likewife it is the ready way to ouerturne, all conscionable, profitable, and frequent hearing, Preaching, yea, and practife too : fince lafe Preachers make but drowlie hearers, and key-cold, flow, and flothfull practifers. No meruile then, if our Author, and those Reading-preachers; condemne the hearing, and meditating of Sermons, as a Sabbath-breach, and Indaising obsermarion: (a most Prophane, Blasphemous, and Vngodly Doctrine:) who labour thus, to cate out all confcionable diligent, and painefull Preaching: But of this enough. 7. 301.1

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Ex hos quod patet, suspectum facis effe gued latet. Auguff.contr.lulian. 1 3.c. 26. Expugnare te credo quod landas, sed landare te doleo quod expugnas. Quomodo fideliter agas sft a non vidio: or or landes velut amicam, (2) expugnas velut inimicam : Vnum eorum credsmus, fed elige quid credamus. Si ex animo pugnas ; non ex animo landas : si autem simpliciter agu in praconio, colludio in praiso. Aug. 1b.

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turgie and Common Prayer Booke. Yea, but he informes ys, that his third reason of publishing these Deubis ons was a that they who by reason of their earnest letts and pediments were hindred from the publike, might have here a dayly and desquite order of primate Prayer wherein to, exercife themselves, and to spend some bowers of the day at least in Gods holy worship, and service: But questionlesse those who can finde no leafure for the publike, will hardly find whole vacant howres, every day at least, for these his private denotions: his Præface therefore is but a meere les qued expere-Rebutter and Counterplee to his Booke, and a contradiction to it selfe. Our Author informes vs in another place: that Marriage is a Sacrament: yet he sticks not to record it: that there are times and seasons of the yeare recluse constances. when Marriages are not to be solemnized, because they are times of holy Festivitie and Joy, which are fit enely for such holy Exercises, without other Auscations. Marriage is a Saegreen credicrament, therefore not fit for holy times: therefore man, fed cline no fuch holy exercise : It is a joyfull and festivall Ordiguid credusing nance, and alwaies hath bene fo reputed : therefore vn-SI CX CHIEFE policies a boss seasonable for festivalland joyfull seasons: this is our Au-Links of the second thors learned Argument which needs no other Responwas the same dent but it selfe: But if Marriages (as our Author rea-(implacerer a fons) be incongruous and vulawfull, at festivall, joyfull, o's in aracemic. and holy feafons: then by confequence they are vufutaer withou pain Nagita ble, and vnlawfull at any feafon. At times of folemne Fa-ATTENTA fting and Abstinence.; so himselfe doth reason in the selfesame place: because it is a Festinall, pleasurable, and ioyfull Ordinance of God: At ordinary, common, and vnholy feafons, because it is a Sacrament, (as he stiles it) or an holy Ordinance : and so incongruous & vnseemely at fuch vulgar times: And so altogether vulawfull at any feafon: and then no Sacrament: Or if a Sacrament, then lawfull at any scason whatsoever, which nullifies these non-licet times of Marriage, which are no other, 1. Tim.4.1.3 then the very Doctrine of Denils, as * Saint Paul affirmes. A manifold, and notable contradiction: and yet behold, another

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another as worthy note as this: Offender (faith hee) ient; are, they then frend this wift the finesh Commi boly. Festimatt away in idle, and vaine sports, that date, and winks, and discourse, and sleepe it way: and yet prosently, in his fixt Division, he informes vis: That the Church allowes the toyfull Festimitte of this high and boly day, as well for the necessary recreations of the body in due time, as for spirituall exercises of the Soude: and that they are Sabath breakers, who under presence of serving God more strictly then others (especially, for hearing, and meditating of Sermons,) do by their Fafts, and certaine Indiving observations, condemne the high, and soyfull Festivitie of this holy day : a pregnant, and Diametrall contradiction. Again, he informes vs : That it wishe fabrish Precept of the Church, to repaire unto the publike Service of the Church, for Mattens, and Eneming Song, and other holy * Offices at times appointed : And yet hee hath published there private Devotions, and Howers of Prayer, of pur- fleium Beata pose to detaine vs from them: For he that shall diligent ly, and constantly observe the one in publike, cannot posliblie discharge the other in private, in his daily practife! especially, if hee vie our morning, and Euching Deuoris ons at home in private, as our Author, and our Common Prayer Booke, doebothinibyne him Againe, heenume rates, the Visitation of the Sicke, among the feuen Sacraments: and yet afterwards hee rankes it, among the corporall workes of Mercy. If a corporall work of Mercy only how then a Sacrament? If a Sacrament: then no corporall worke of Mercy: I wil conclude with that, in his prayed for the dead; where our Author in his lecond Edition; thinking to a moid this Rocke, of praying for the dead; by obliterating the word, them; and transposing, with this Prayer: inthis manner: And thefe to be repeated with the Prayers following, untill the Soule bee departed: doeth fplit himselfe upon the selfesame Rocke againe, atleast, vpon the Rocke of contradiction : praying for the party + departing, being yet aline the that he may receive his dead body, which mift be buried in the earth; whe is wied mich his Soule, &c. If the body bee dead, and ready to bee buried;

Maria : Officium Spiritau Sandtin Office um Miffa, ot Officium dofunctorum : For no other construction can be made

Dum fulti vitia vitant, in contrarsa current. Inucnal.Satyr.6.

is manufaced if the man be dead, as well as the sody as hee must be, or effective body is mordead; though setting the Prayer for the dead a A Prayer for a dead body must be a Prayer for the dead, or elfe a dead body must been lining man: I could muster up some other such like contradictions, but that breuty contradicts me, and calls me to my last Conclusion, and the conclusion od To wice That this Booke of Prinate Denotions or Howers of Prayer, is fcandalous, and prejudiciall to our owne; and advantagious, onely to the Church of Rome. Scandalous, Tray, it is to our owne Church, minted hon First, because it makes, for at least endeauour's forgo make :) one of the most renownedst members of our Church enen that vnparalelled Queene Elizabeth of bleffed memorie, the Patronelle & Protectrelle of all thele points of Popery, that are published and vented in it. - 11 Secondly, because it gives Papiles, Brownists, Anabap-

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Part. 2. p.125

info : with tifts Separatiffs, and Nonconfirming occasion to bost, repore, and bragge nand many Religious, and Vinderstanding perions, both of our owne, and other Churches. to feare and suspect : that our Church, after fo many glorious Triumphes ouer all Romes greatest Champipolicen to lons; (who have yeelded up the wafters to vs, and pronoisumno claimed vs victors by their filence, for fome few yeeres shamed no past:) is now degenerating from her ancient Sinceritie, Puritie, and Glory : and Backsliding, and inclining to her former Popish superstitions: since shee doeth Harbour, Nurse, and traine vp such gracelesse Sonnes, and viporous Children in her bosome, as dare prooue open Advocates, and Proctors for the Church of Rome, to instifie her Affertions; euen in her owne Domestique Confiftorie; and that without any Ecclefiasticall conday to len troule or censure. That shee is now swayed by some fuch Collauding, and Temporizing Prelates, and Dinines, who out of ignorance, carelefnesse, wilfulnesse, or affection, gine publique Conninance, Countenance, and Approbation, not onely to the persons, but likewise to shale, &c. If the body bee dead, and ready to bee buried;

the Papilticall, and Arminian writings, Doctrines, and Denotions, of these Vnnaturall, and Treacherous Children, who would betray their Mother, to the Church of Rome; as appeares, by their Licenting, and Counted nancing, of their Popilh Denotions; and Maifter Man tagner writings; and their suppression of all such bookes; as give anyaniwere to them : which hath caufed many both now, and beretofire, to disaffect the Discipline, and Government of our Church and to condemne, not onely the persons vives, Pride, Lordine Se, Idlene Se, Flatery, Laxmy, Nonresidency, and (a) Monstrous lives; but even the very calling of our Bisbops; (which in it felfe will (b) rides norable, Lawfull, Good, and of full with Church; elpelcially, if it be rightly managed:) as Antichniftian, and no pugnant to the word of God, both to their owne, and our shame and scandall: These are the common bruites and rumours; thefe are the feares, and lealousies, these are the scarres and blemishes; yea, these are the scandalous, and noxious fruites, (I speake it enen with griefe i and (0) Bame; because I know not how, for to dispresses them, or excufe them, vnlefle I plead (d) ignorance, on carelefacffa, which are no plea in Law, much leffe in Gospel westecially, in men of highest place:) which the Lidenling, Publishing, and Countenancing, of these Prisare Denotions, and fome other writings now in question, have produced, to the thank, and landalboffour Church and Prelates, who oughefor to suppressentemental bloded

Secondly, as they are thus candalous, to likewise ate they prejudiciall to our Church and advantagious one-ly to the Church of Rome Prejudicial to our owner of Church First, in breeding feares, and jealouses in the hearts of many, that Popery is now creeping in, and getting ground among vs: Secondly, in causing many to waver, and stagger in Religion, like (f) young Hercules in his Binium, not knowing what Ruligion for to abuse: since they fee these Popish Bookes divided by Authorized answere given them.

Thirdly,

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Be duck posnesse et con populle refelle Ouic .r fromessM. diamerantia. मह राजवार/तम् १०६-

ently were no-. E. D. F. . D. C. S. Lenoph Memoracileail.2. Cic 16 Offe 1.1

Thirdly, in giving those Priests, and Jesuites, which hairge many now fwarme among vs. who make their Prilons but feduce his Majesties Loyall Subjects, as a late and lamenble experience of a feeliced, and now distracted Genthewoman can furficiently testifie: (a mystery that would bee striftly pried into:) occasion and great advantage to spoyle and rob vs, of many members of our Church, and to detaine them Captines, in the mares of Saran, whereas elfethey might be rescued and regained

Fourthly, in putting Armes and Weapons into our Enemies hands to beate and foyle, if not to conquer vs; who in their (g) latter Writings against vs, and (b) Difpurations with vs. haue had no other Arguments to oppugne vs with, but our owne Popilla Writers.

As they are thus prejudiciall to our owne, fo likewife are they advantagious to the Church of Rome, in these Subsequent respects.

ba First, in giving her good hopes and incouragements. that we are now falling backe to her former obedience; which makes her the more industrious for to winge vs. Secondly, in incouraging and animating those Priests and lefuits that lurke among vs, to feduce more confidently and boldly.

Thirdly, in confirming our poore feduced Brethren in pressed against their Romish Superstitions, and Denotions, whiles they behold them feconded, backed, and appropued, by thefe Authorized and approued Writings.

- Fourthly, in administring strong, & almost impregnable Arguments, to all feducing Priefts, & Popish Factors, to inuegle, peruere, and feduce the weeke, the feeble, and vnstable members of our Church, (yea, and the ftronger to,)and to winne them vnto Romes Allegiance; with whom they contend and argue thus: What meane you now to continue Protestants, and to disaffect our ancient Mother Church, and Catholike Religion any longer? Do you not fee how your own Church is now afhamed

med of her Tenents, and that thee now approves and flickes to our Doctrines ? Doth not Mafter & Mountague expressly testifie in his Authorized, and uncontrolled Writings, which no man can have leave or libertie to oppose: That the Church of England disclaimes all absolute irrespective Pradestination, as a desperate Doctrine: That none are eletted, but from the fore-fight of their Faith, and from a disproportion in the object it selfe. That man hath free will to refift the inward offer of Gods operative Grace. That men may fall totally and finally from the State of Grace. That the Church of Rome doth ftill remaine the Church and Spoule of Christ : That shee is and ever was a true Church. ever fince the was a Churche That thee holdeth the Foundation, and embraceth Communion wich the Ancient and undoubted Church of Christ, and hath not erred in matters of Faith: That Instification consists not onely in for givenesse of sinnes, but partly in it, and partly in sanctifying graces infresed, by which graces we we instified. That our Workes are meritorions ex Condigno: That there are Enangelicall Connfells or Works of Supererogation Than there is no difference between us and the Papifts about the Real Prefence : That the manner of Christs prefence is inutterable ; and that we make no matter of Confubstantiation or Transfubstantiation. That Images may be lawfully fer op in Churches . That they may ferme for Res sous imployments, and be worshipped with any worship sauce is. That there is an operatine virtue and power in the of the Croffe. That there is no great impiction praying to S into to pray for ve; and that we may innocate thefe Angels that are nur Guardians. That a man cannot bee fure of Saluction. That the Turke and Pope are Antichrift; but rather the Tarkethen the Pope. That there was a Limbus Patrum. That Doctrinall Traditions both for Faith and manners may be allowed, and that they are equall to the holy Scriptures. Are not all these our Assertions, directly instified and defended in his Writings, with many more : and doe not the greater part of your Bilhops justifie and approue these Books of his? Doe they not protect his person, and his Writings, and suppresse the Workes of

* See his Gag and his Appeale-Doctor Featlies Parallell. Mr. Wottons, BB. Carletons, Mr. Burtons, and Mr. Yeates his Anfweres and Bookes againft him.

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Thirdly, in giving those Priests, and Jesuites, which now swarme among vs. who make their Prisons but their stands of their secure Lodgings, walking, abroad at pleasure to seduce his Maiesties Loyall Subjects, as a late and lamentable experience of a seduced, and now distracted Gentlewoman can sufficiently testifie: (a mystery that would bee stristly pried into:) occasion and great advantage to spoyle and robvs, of many members of our Church, and to detaine them Captines in the snares of Satan, whereas ellethey might be rescued and regained.

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i Nulla fides regus focisis, omnifq; poteflat, impatiens confortis erst. Non capit fortuna duos. Nec quenqua sa ferre poseft Cafarne priorem, Pompeiwine parem. Lucan Pharf. I.I. Nulla fanda societas nec fides regni eft. Cicero. Offic, lib.I. Noncapst regnum du os. Senec. Thi eftes Act 3. Imsociabile est regnum.Qu: Curtius. lib. 10 Sect.s. Mundus duobus folibus, nec regnum duobus regibus administrari poteft. Iuftin. hift. L.11.p.119

all fuch persons as write against them with great anxiety and care, (when as they have not for thefe fundry yeares. fo much as once suppressed or questioned any of our Bookes which have bene here published among you in great abundance euen in despight of Parliament, which represent your State, and not your Church, which is included in your Bishops breasts, who will (most of them) maintaine, and inftifie his Bookes and Doctrines to the death, though the Parliament hath often questioned them? And if all this be not furficient; have they not fince approued and Licencedal Backs of Primate Demora one, of Homers of Prayer, which we Catholikes admire. and buy vp apace: graced nor onely with the Licence, butlikewife with the annexed and special Approbation of the right Reverend Father, the Lord Biffop of London, Wherein our Croffe, our Canonicall Howers, (and to our holy Friars, Monkes, and Nuns, who are onely tyed to the first observance of them:) Que Canonization of and Canonized Saints; Our probibised simes of Marriage - nay more then this The Aniquitie, Authoritie, and boly Lawes and Canons of our Church a Our Patentes of God the Some and God she boly Ghoft : Our worshipping of Saints and Images; Our Churches Pracepes; Our 7. Sacraments; Our Deniall finner, Our Apostolicall and Dinine Institution of Lent, and Fasting dayes: Our Auricular Confession to a Prieft : Our Prieftes, our Alters ; aure Penance, our Odoration of the Hoft, and Corporall Prefence : our Mediation of Augels our praying for the Dead. With a number of fuch fike particulars, transcribed Verbatim out of our Primers, Breularies, Horaries, Catechilmes and Prayer Bookes : after whose formes and modell they are exactly framed : are directly broached, inflified and approued? Doe not you see plainely by these, how they directly yeeld to vs almost in every point of our Religion: Vulefle it be in point of our Popes Supremacy, which they dare not broach as yet, for feare of incurring his Maiefties displeasure (i) (who carnot brooke an equall, or cusingued his Windings, and Suppresse the Work of the

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Inperious in his game Dominion :) or for danger of the Lawes, which make this Dostrine high Treasforms the teast: When as we have never yeelded one foote or luch to them? Why then should you be auerseand obstinuted ny longer, fince your grane and learned Prelates, and these your learned and approued Writers, have affented and thus yeelded to vs? What are you more wife and learned then they? Or doe you thinke that they would euer proue so false and treacherous; as to suffer these our Popilh Doctrines to bee taught and published and lo backed by * Authoritie; that none can have to much as leaue to give any answere or reply vito them the that all Answerers to them are presently supplessed at the Preffe, as one to these Denotions was of thate stand both Authors, Printers, and Publishers of them, tormen ten and profecuted in the High Commission Courts) wit leffe they knew, and were perswaded in their Confeit ences, that your Church, were in the wrong at first and that wee onely have the trueth, and are the onely true. and Catholique Church, out of which there is no Salvation? By which arguments, and reasonings, which cannot bee controled; these wily men-hunters, have enfinared, and peruerted divers; (yea, fome that were converand from them beretofore :) to their great advantage. and our losse, and shame. Lastly, they give advantage to the Church of Rome, in this respect : that their Priests, and lefuites, when as they have had nothing to reply ynto our learned Writers, and Disputants, that was worthy answere; have even blanked, and silenced them with these Popish Authorities and writings, which have beene published, and broached among vs now of late! by Licence, and Authoritie: which they know not how to shift, or answere, but by laying blame vpon the Authors, and the Licencers, (a beggerly, and poore enafion:) whence they proclaime their Trophies, and their Triumphes ouer vs, and returne with troopes of Conquered, and seduced captives. Thus doe they scourge

95.H.8.e.3. 1.Ed 6.c.12. 1.Eliz.c.1. 5.Eliz.c.1.

* Solent Haretici potentum muudi defensionsbus, quasi quibusdam armis se tegere : Gregor. Mag. Moral.l.31.c.23

To wit Mis.

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Excuse 1.

STORY IN

vs with our owne rods, and Conquer vs onely by our felnes, whereas elfewee were Impregnable : So that I may well conclude, that these Denotions, and Howers of Prayer, are scandalous, and preindiciall to our owne, and aduantagious onely to the Church of Rome: which was mylaft Conclusion. W honorage hunberry

Having thus runne through and proued thefe 8. Conclusions, or Articles of exception against these Primare Denotions, or Howers of Prayer, which I propounded in the beginning of this Survay : by which I have furficiently enidenced those dangerous Points of Poperie, and Prophannesse which are conched in them; the permicious confequences, effects, and fruits, which have iffued from them: together with the Authors ill intent in publifning them, especially in such ambiguous and wanering imes as thefe. I will now descend to answere those Apologies and Plees, which the Anthor, or any of his Abetters may chance to make, either to instifie or extenuate this capitall and transcendent Crime of his, (which the burning of his Bookes can hardly expiate:) that fo I may leave him without all excuse.

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The first Excuse or Instification that may bee pleaded for him is this. That these Denotions of his were published not onely by the bare Licence of George, Lord Bi-Thop of London; but even by his speciall and extraordinary Approbation, Febr. 22. 1626. Imprinted on the backe fide of the Title Page, in these words. I have read over this Booke, which for the increase of Primate Denotions, I doe shinks may well be Printed, and therefore doe gine Licence for the faire : Geor : London : Therefore there is no Popery in them : or if there there be, yet this extraordinary Approbation of the Ordinarie, who hath power by the State to Licence Bookes, doth excuse the Author, and the Printer to vinnada) 2190

Answere 1. tilist of the originative

To this I answere first: that the Author is an happy man, and highly in his Lordships fauour, that he could procure his Licence for the Publishing and Printing

of these his Popish Deuotions in this Age of ours, when as few Orthodox, or pious Authors can finde such grace and fauour at his or others hands. For my owne part, I have heard of diners who have tendred Bookes of late to Licence, to which there could bee no exceptions taken, and yet they had repulse without any cause assigned. Some of them have beene rejected for the Authors name alone: and others for their pious matter, as a Reuerend Doctor of this Citie was, not long ago, put from Preaching at Pauls Croffe, by reason of his (a) Seasonable and right pione Text; Not to speake of others; I my selfe can testifie : that I have tendred fundry Treatifes of mine owne to Licence: (as one against Halth-drinking) and this very Survey and Confure of Mr. Cozens bu Denotions among others:) to which there was no inft exceptions taken, but that they were mine; or that they opposed the errors, sins, and common enills of the Times, (which it seemes are like to passe without controlle, and for this they were rejected: yea I had one Treatife of late denyed Licence, which else had passed readily to the Presse, but that they knew at last it was my hand : and that alone was cause enough to purchase a Non-licent though God knowes I neuer yet, (neither shall I hereaf ter by my good will) published any thing, but what all Othodoxe Dinines and godly Christians have approved, as Orthodox, seasonable, and necessarie for the present times. I wonder therefore fince so few Bookes (especially good Bookes in defence of truth, and opposition of sin) can haue the happines to finde any publik approbation for the Presse; that these Popis Denotions, together with some other Treatises and Sermons now in question, could be so fortunate, as to procure not onely Licence, but prefixed Approbations. Certainly there is some mistery or secret in it which would be worth the fearch and knowledge: For if all fuch Popish, Factious, and Gara. Sater 6. Arminian Bookes which have beene lately published by Authoritie, may passe the Presse with Approbation and Applaule:

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de Guber. Dei,
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Applause; If (a) Play-Bookes, which are the very Denje Grammur, and the chiefe fomenters and nourisbers of all wic ednesse and prophamesse whatsever; If prophane, lasciuious, and frinolous Ballades, Poems, Tales, and lefts cor bitter and inuectine Treatifes, against the practife, power, profession, and Professor Religion, may be readily Authorized without controle; as wee fee and knowe they art: whiles the Workes and Writings of fuch who oppose themselues against the Doctrinali, or Morrall Errors of the Times, are smoothered before they come, or elfe suppressed when they come to light; Alas, what will become of our Religion, our Manners, our Church and state ere long? Surely they will be altogether loft, or elfe endangered: they will bee quickely ouergrowne with Herefies, Poperie, Arminianume, Luxury, Riot, Excesse of sinne and wickednesse, and all prophamesle, (which I hope the Wife, the Vigilant, Prudent, Zealous, and right Christian Senators of our high Court of Parliament, will carefully lay to heart :) whereas if the Presse were shut to the former, and open ing Herefies, Errors, finnes, and vices, would foone In their hornes, and neuer dare to thew their heads mong vs. Well to passe by this, I would faine be fatisfied in this Quee: Whether these Popish Denotions were ener Licenced or approued for the Prefie? If fo, then he that Licenced them, andhe that published them, have the greater finne, the more palpable and apparent guilt. What was it not enough for the Author to print or to disperse them couertly, but that he must grow so (6) Impudent and Andacious, as to procure a publike Dicence and speciall Approbation for them: that so hee might vent and publish his Popery to the World, Cum Prinilegio: to giue the greater and more publike scandall and offence: the deeper wound and blow to our Religion and our Church; the more irreconerable aduantage, and notorious tryumph to the Church of Rome: Applaine;

b Fortom animum praftant rebut, quas turpiter andent. Iunen.Satyr.6.

the more dangerous downefall to our Religion? and that these his Popish Denotions might fland ar an vnanswerable, authorized and approved record against vs vnto all Posteritie? Certainly the Authors impudencle in feeking, and his treachery in purchasing this publike and notorious Approbation for his Booke, that so it might doe the greater hurt, and give a more fatall and pernicious blow and brand to our Religion, is fo far from extenuating, that it doth infinitely aggrauate and increase his guilt. Authoritie added vnto euill things detracts not from their euill, but intends it more : this Approbation therefore will not falue, but fester and inlarge his fore. But were these Popish Deuotions Licenced in good earnest? Why then was not the Approbation annexed to the written Copy as it ought to bee, but to a meere loofe Paper, which was never joyned with the Copy? Why doth the Printer report abroad, that the Bishop of London neuer read the Booke; and that he carried him nothing but a bare white Paper, with a Meffage from the Bishop of Winchester, that now is, to Licence these Denotions: to which he set his hand, and wrote his Approbation, when as he neuer had perufed, nor feene the Booke it felfe? Either the Printer therefore is a lying Knaue, (as most report him to be:) or else the Bishop of London neuer read, and so neuer could approve this Booke: But admit the Printer (whose dishonestie is reported to be fuch, that he will Print any thing whatfoeuer for his privat gaine,) hath mif-reported the carriage of this Licence, and that the BB. of London read the Book (as is most probable, because his Aprobation shews as much:) yet I would willingly learne thus much, whether this Printed Coppy differs not from the written one, which was allowed by his Lordship? or whether there is not some Popery inserted in the Printed, which was either wholly razed out, or elfe omitted in the writtten Coppy? For mine owne part, I cannot but inspect. that most of the Popery, that is broached and couched

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Contacon bound the same faith Lord of Londons prinitie: and the more lealous am I of this; because the Printer had his written Coppy but by peecemeale, sheete by sheete, and not compleate together; because the written Copy was taken from the Printer as he Printed it, by the Author, against the vivall course: and because there were sundry leaves reprinted and altered at the Presse by the Authors bare direction: (who hath likewise lately made some alterations in our Common Prayer Booke, by what Authoritie I knowe not:) So that it is most probable, that our Author hath exceeded, and abused, not followed his Authoritie, which makes his crime the greater. So that this first excuse and Plea, doth onely aggravate, not lessen or abate his faulte.

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Dec ore te, celandas febedulas scripso-Fat, An proden . das t first co-Lares, cur feripfifts t first proderes, our ce-Labou? Hierom, Apolog.aduct. Ruffinum, c.10 Nous malifia genne, feribere gued occultes. Si vera funt qua feriplit, cur publicum timuis? fi falfa, cur scripfic ? Intemperansia eft feribere quicqua quod occultari velii. Hieromadu. Ruffigum. I. I. c.z.Tő.z.p.232

Our Authors second excuse is this: That these Primate Denotions of his were compiled for the primate vse of a well-disposed friend, without any meaning to make the same publike to the World: though a certaine number of them, by leave and warrant of the Ordinary, were printed at the charge of the Party; for whose onely vse the same was collected; to save the labour and trouble of writing Coppies, to be sparingly communicated to some sew freinds: they are the very words of the Author in his Epistle to the Reader, in the last Edition; which is but shrowded vnder the Printers name, when as in truth it is the Anthors owne, as the Printer hath in part confessed: These Deuotions therefore being Printed but for the benefit of some private friends, without any intennt to make them publique, may seeme to mittigate, if not excuse the Authors guilt.

To this I answere: First, that this under-hand printing and spreading of these Deuotions among some prinate friends, is a violent and strong presumption; that the Author was conscious to himselfe; that they were fraught with Popish trash: If they were the prinate prayers, published by the Authority of Queene Elizabeth, as his Title page and Preface doe surmise: or if they were orthodox

or fit to further and encrease Denotine who should be then conceale them from the world, and impreson them in the hands and closes of some few primar triends: since Truth defires to be publick, & feekeing comers for to hide her felft If they were Popish and corrupt, why then were they printed and disperced sparingly among some prinate friends or why were they Penned and collected, why were they printed or disperced at all a Secondly, this close and secret scattering of these Popish Denotions, is ren times more dangerous and infectious, then the open! publishing of them to the world at first because it findes the least opposition, and so (perhaps) feduced many before it be discouered : (a) As a concented enemies on fire in a close obscure building, which is not obuious vnto all mens fight, are most permitions and inevitable of Popith Pamphlets which patie from hand to hand, and are: ode vinditta icattered up and downe in private, are mod feducing and locum: Senec. infectious: because they passe without discoucrie and controle: whereas they would quickly be descried, and drime postes so either answered or suppressed a before they could in fin ladune trap, infect, or poylon any were they but obulous vinto all mens view and confure at the first : To that one Ami lim ferpunt: thors under-hand communicating of his (b) Popery doth aggravate his fault, and make his dealings more suspitious, (c) because they shanne and flie the light, as all b lob. 3.19.20. enill worker and workers does (Thirdly, I would demand what primate friend that was, for whose vie these priuate Depotions were compiled, who would bee at for much coft and charge, as to print fuch Popille trash as this. Was this private frienda Papilt, or a Brotestant? If a Papist, (as I dare prefume it was) then questionlesse: these Denotions which were composed for the benefit and vie of Papilts, must needes be Popilh : If a Prote-Stant : then doubtlesse it was such a one whomour Author would perswade to become a Romane Proselite, year to enter into Popilh Orders, to which these boures of Prayer onely finite: elfe hee would never have taken for

Verstas nu quam latet. Seneca I ross Act.3, Benne ferme fecret quin pottest & lectatur landiban fuin, & restimonso plu-remorum. Hierom.Epift.12. cap.s. a traquategitur mocet : professa perdit Medea. Act. 2. tantopericuloquanto [ubti-Concil. Cabilonenfe.2.can 32

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Lord of Londons prinitie: and the more lealous am I of this; because the Printer had his written Coppy but by peecemeale, sheete by sheete, and not compleate together; because the written Copy was taken from the Printer as he Printed it, by the Author, against the viual course: and because there were sundry leaves reprinted and altered at the Presse by the Authors bare direction: (who hath likewise lately made some alterations in our Common Prayer Booke, by what Authoritie I knowe not:) So that it is most probable, that our Author hath exceeded, and abused, not followed his Authoritie, which makes his crime the greater. So that this first excuse and Plea, doth onely aggrauate, not lessen or abate his faulte.

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to compose these Canonicali and Popish donone, for his prinate wie which Protestants doe A selection by his friend which is in part discovered by his completence, booker Thirdly, I answere withouthis is but a meere fe. Carm Proper forged and falle precence, las most enidently appeares: uerbarred with Birth, by the multitude of the bookes that were printed off, yearfold, at first being 2 you the least, as the Printer hath beene a second Impression of root. Bookesmore, little different from ar high men the first to Now would any one be to mady as to plint of 1250 Bookes atleast, to bequeath as a Legacie or New yeares gift to one prinate friend or two, when as twelve onzo Bookes would ferue for fuch a purpofe? the mul-Bulling with titude therefore, and fecond Interestion of theig Denotis to heart one doe furticiently enidences what the Authors end in them to feature his feedes of Popery farre and neere : Seconditions Authorstending his booke to licence to the Ordinary and his proturing of his annexed approbation, is a pregnant teltimony, that his first natent was to discovered. -olive 3.11511000 vulge it, (else there were no neede of any such approbatione Thirdly, the Ordinaries approbation which runs thus: I have read over this Booke, which for the encrease of primate Denovious, I thinke may well bee printed, and therefore doe gine lycence for the faner Gea. London, doth intimate as much welfe he would have entred his approbation thus I give lycence for fome few Copies of this Booke to be printed; for the vie and benefit of fome private friends of the Authors : fand not, for the encrease of primate Described of thinke it may well be printed, which is no primate, but a publike approbation for a popular and publike vie selfe why should the Author himfelfe affixe it to his laft, as well as to his first and fecend Editions: the first, the second, third and last Editions had but one and the fame allowance: therefore one and much the

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the felfe-fame publike intent. Laftly, our Authors Prologue face to his first Edition , (to omit his other Prologie and Advertisements to his severall houses of Prayer in Lent, and Ember weekes, which teltifie his intene to publish these Denotions:), doth as cleately enidence, that his first intention of printing these bottom of strayer, was not to divulge them to the world, and not commit nicate them to some private friends alone a his saufing of 280 Lights and Tapers (as I have heard) besides Torebes, to bee lighted in the Cathedrall Church of Durbam, on Candlemas day last past, after the Popile sustomes (e) as if the God of Light had needed Lights & Tapers to behold his blind & dark Denotions, did then enidence and discouer him to be a notorious and professed Papishora Paran rather who (f) were addicted to this Commonic of higheing I apara to their Idell Gods . For in his Prestage he layes downeroure reasons, of setting forth these new Dangtions more fully then they were in Queene Blizabeths dayes to As first to continue and preferre the pide ancient Lawes and godly Cannons of the Church to abandon all extemporarie and conceived Property; to reduce men to an orderly and for forme of Prayer , and to in Struct them both what bow, and when the prints Secondly todet the morld understand . (pray marke this well) and then judge whether their were onely printed for a printe friend:) That they who give it out is and accuse us bere in England; to abandon all the ancient formes of Piety and De-notion, &c. doe but berray their owne infirmities, &c. Thirdly, that they (not his private friend) who one this may als ready given, and whom earnest less and impediments doe often hinder from being partakens of the publike a mighoham becel dayly and denous order of prinate prayer simbolish conscercife themselves, and to spond some Homes of theiday at least wood. Laftly, that these (not one friend or two of his!) mbb perhaps are but coldly this way yet affected, might by others example be stirred up to the like Heavenly duety of performing their Dayly, and Heavenly Denotions to Almighty God, coc. Now these source populars and publique reasons, doe diametrally

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e Accendite Inmina veluti in tenebrio Num igitur mentis fue compos putandou eft, qui anctori er datori luminis candolarum es cerari lumen offert pro munere? Or. Lact. de vero Chim.L 6.24 f Terent 200 log adverted Gent A. B. W Idolat lib. Latt De vero Cultu c.2. Rhenanus Comm. in Tertul Apolog. Ormerod. Pagano-Papi fmus: Semblance 37,123, 124,125. Barnch. 6.18.

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diametrally oppole, and contradict, thu (g) lying, and forged excuse, which the Anthor Pathers on the Printers that this Booke was never intended, to be Printed for any publique, but onely for the printer ofe, of a printer Friend, at while ceft, and ther go they were Printed at the first. So that this pretence is meetely falle, and will not mittigate nor allay his Crime.

The third Excuse which our Author, or his friends in his behalfe may plead, is this: that fome of the Popery in the first, is electely purged out of the second, and third Editions: and therefore the Author may bee well excused, and his Booke may passe for current now.

To this I answere first; that the parging of the first, and second Edicions of some drugges of Popery, is a manifest, and plaine confession, that there was Popery couched, and vented in them at the first, elfe why should they be purged thus. Secondly, I answere; that in the fecond Impression, there was onely one point of Popery, to with the Prayer for the dead : a little (b) altered, obserred and refined; but there was no point cleane oblitterated; no nor fo much as this Prayer for the dead, valefle you will have the man alive, even then, when as his Soule is distincted from his body; which is an absurd, and impossible things Thirdly, in the last Impression, there are onely two Popilh Affertions rectified; to wit, the Mediation of Angels, not altered in the second; and the Prayer for the Dead, refined onely in the fecond, but quite expunged out of the last Impression: which though it bec cleared of these two: yet it is still furnished with those 18. other points of Popery which I have formerly deduced from it : and that Popish trash, and Romish wimmer Some abfurdities, which I have discouered in my precedent Conclusions. Yea, the very forme and method of it, which is wholy Popish, is still the same : wherefore there needs a further purging of these vncleane Denotions, I meane by fire, which onely can defecate, and cleanse them from their Romish droffe. Fourthly, though there

there are some points of Popery oblitterated, not volun-tarily, but vpon great complaints at Counsell Table : yet there is no point at all recanted in any of the subsequent Editions, to give any publike satisfaction to the World: yea, there is neither of the Editions suppressed, or inhibited fale as they ought to be: but all of them being of one date, of one yeere, euen 1627. having the selfe-same allowance, and approbation prefixed them, are fold, (and for ought I know Printed,) promiscuously without any let, or contradiction: fo that our Author stands but where he did at first, fince all his editions stand appropued, and passe for current Coyne. Fiftly, the primate Prayers Anthorized by Queene Elizabeth 1560, though they mention the first, the third, the ninth Howers of Prayer, the Vefpers, and the Campline .: yet in the second, and third Editions of them, 1564. and 1573. these Popish phrases, and Howers are totally omitted, there being no remainders of them left: And yet our Author to propagate, and authorize this new-broached Popery, can waine, and paffe by these latter, and refined Impressions, where these Howers are expunged, and betake himselfe vnro the first, and worst impression onely; and will hee not much more dee the same in his owne Deuotions, if occasion serue? will hee not easily disclaime the latter, and owne his first Impression, which hee never yet recanted, if Popery should once get head among vs, as it now begins to doe apace? yes verily: Wherefore lince hee harh taken this liberty to himfelfe, to waine the last, and cleave vnto the first Impression onely of these private Prayers: So he must give vs leave, (as wee have done,) to doe the like with his Denotions, and Howers of Proyer, especially, fince the first Edition of them was never yet suppressed. nor recanted: so that this excuse doeth more condemne, then quit, and no wayes helpe nor cleare our Author.

If it be now replied; that his former Editions may be all suppressed, and that a further Index expurgators us may passe upon them, till all their Popery and Errors are quite cleansed out.

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a Car corne no verbo quidem quempidem quempidere, nos folos expellere cupiant i Mosfoli qui Ecclefia comunicamas, Ecclefiam feindere dicimur? Ore to, nonne aqua est ista postulatio, ve ant illos poblicum expellent, aut pos cum illio temeant. Hierom Epift. 72; c.3.

EMERICA

landwere first; that most of the former Impressions be already vented, and dispersed into fundry mens; yea, into Papifts hands, (who store them vp as lewels; and Monuments of their Church, and our defection from our felnes, to them:) therefore it is now impollible to furprese them. Secondly, those who should have suppresfed, and crushed them in the shell, are now such Sanchiaries, and Shelters to them : (a) that in fleed of suppressing them, they intercept such Bookes at Press, as give any answere or reply onto them, not suffering them to passe the Presse on any tearmes; when as they should in Instice, either Licence both, or neither at the least, and not one side alone. And is there any likelihood then, of calling in these Popith Denotions, which are thus guarded, and protected, euen in despite of Parliament, which labors for to Damne them? Thirdly, no Index expurgatorius, but onely an Ignis expurgatorise, can cleanle them from their Popish drosse. The whole frame, and almost the moitie of their subject matter, is meerely Popish, as I have already producd: and can any thing then but fire, and fagot, refine, and purge them as they ought to be. And why should they not bee purged, and refined thus? Are they not a publike brand and blemish to our Church, and a strong record against our cause? Are they not a great advantage to our Popish Aduerfaries, and a griefe, and eye-fore to our Friends. and all that with the wel-fare of our Zion? Can any thing but fire expiate their guilt, or latisfle, and wipe off that difgrace, that brand, & great dishonour, which they have brought upon our Religion, and our Church? If Doctor Mocketts Booke, if Maister Eltons Booke upon the Comdements, for some few points of Puritanifue, onely, (as they stile it,) in the burning of which, Master Cozens and his Patrons had the greatest hands, though they never stird, nor spake as yet to my remembrance, against any Popish Treatises whatsoener. If Parent his Backe, (him-selfe being but a meere Forraigner, and out of our Kings Alleageance,) for one meere point of State, against the

Sepremacy of Kings, were so solemnely burnt, with all the ignomine, and disgrace that might bee; and could not have the happinesse, nor fanour of an Index expenses. rim, to wipe out their their Errors in some new Impres-fions: shall Master Mountagues: shall Master Content his Booke, (he being a Minister of our owne Church, at least in outward shew, and not a forraigner as Parem was, wherein there is twentie points of Popery broached at the least: wherein there are fundry prophane, and dangerous passages, and Popish absurdities: wherein the (b) Sacred affect, Fame, and Pierie of our Religious, and renowned Queene Elizabeth, are Prophased, and made the Shelters, and Patronage of Popery; and the very Doctrine, and Practife of our Religion are highly violated; finde so much fauour, and vniust conjuance, as to escape the fiery flames which these have vndergone? God forbid : Certainely, though Master Conzens hath a singular facultic in altering, and purging of our Common Prayer Booke, where hee hath purged out Ministers, and put in Priests, of purpose to bring in Masse: yet it is requisite, that these Bookes of his, should bee at leastwise purged from their Prophane, and Popish drosse, by such solemne and publike flames, as will defolue them into ashes, and quite annihilate that publike scandall, and purge out those deepe-died blots, and open scarres, which they have justly brought vpon our Church : So that this fourth excufe is weake and booteleffe.

If any object; that many of those Popish points which I have laid vnto our Authors charge, are not directly broached, but onely wrested, and inferred, by strained collections from certaine passages in these his private De-Motions, of which I ought to make the best construction.

I answere first; that fundry of the points, as that of Canmicall Homers; Mediation of Angels; Prayers for the Dead ; Senen Sacraments ; Canonnization of Saints ; The Apostolicall, and Divine Institution of Lent; Auricular Confession to a Priest; The approbation of Priests, and Alears, lucin Sagge. 2. bis de leadenn op Brendening . O. Habel, Arbanal of Heler court.

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see P. 50 54 and with them of Malle: The inhibition of Marriage at trede fie certains feafons; and the Authoritie of the Church of Rome, of surprier Com Authors best beloued Mother,) with similary others, are to particularly, and clearely let downe in politine words; and the relidue of those Popish points, so necesfarily and plainely deduced from his words and meaning. being Paraleld with those Popilli Authors, from whence they were extracted; that he who runnes may plainely ad them and I should have wronged our Author much had I not made such Expositions of his words, which will properly brooke no other construction, then that which hath beene given them. Secondly, the whole frame and modell of these Denotions, together with the Subject matter of them, were wholy borrowed, and confarcinated out of Popilla Tracters, and Denotions: and besides our Authors end, and drift in publishing them. was no other, but to force, and other Popery into our Church, " as I have already proceed. No charitie therefore ought to farre to foole, or blind mee, as to put our mine eyes; or cause mee for to thwart the very meaning. words, and purpole of our Author, to excule his guilt; which is fo groffe, and obuious to the eyes of all men: that I flould but contract my owne guilt, in abating his Laftly, let fuch who make this Plea confider; that it alwayes hath, it is, and ever will bee, the beaten rode, and method, of all infinuating, and fedncing Spirits, to couch, and broach their Errors at the first, as warily, and (c) for ringly as may be and to fcatter (d) forme feeds, and kernels of them, here, and there, in shore, obscure passages, (e) and nor to fow them thicke together, but with some intermixed truethes; for feare of prefent discomery: that so they might spring and grow up by degrees, till they have gotten strength and force to grapple, and encounter with the Trueth in open field: This the (*) common pronerbe, and the experience and practife of all Ages teltifie: Whence the (f) Fathers in fiduciam captant, of quodem favore multitudium innentur: tunc enim contagiofa ful-venena intrepidi effandum Chrysin Mit. Ho 47. * Nemo repento fuit turpifemus. luuen Satyr. 2. A See tranem & Epophanimecontr. Haref. Athanaf & Hilar.contr.

Arian Hierom contr. Ruff contr. Pelag.lib. August. To.7. & Profper contra Collat.

the Bullion Course with the water Herefils multi bee divoyes critical in the faelt, have beene to leakens one foringing Heretiques, that they have infect enery set tence, word, and syllable of their Witness to the brun. and given them that their pretational water, which was most sutable and conforms to their Hereticalland perni-tions purposes and intents of when as they would have borne a more fallourable. Orthodoxe, and layrer con-Aruction, had they beheld them onely with the eyes of Charity, and not of Justice, proudence, and discretion too: And is not this out Authors practile and Doch he not cumingly fow and informatic has Twee and Drugs of Poper) with seeds of Truth, and Scripenness doth not he like a Narje; or skilfull Physician sweeten his Papish Pills, and bitter Potions with some sugered and pleasure ingredients and adorne the poysonous and rotten carbas of the Banks, with the Suints tike Still and Title of Danistony that so his pretie, und grofing Title, marke aland downe; and vous bis Romits Errors, pytts, and possions Possess to Why then thould a any out of a blinde and foolish Charitie, extenuate or conceale his treacherous and feducing Practices, or qualif off these his poysonous, though health promising Porions, to his owne and others hart: and not disulge and and lay them open to the view of all ment in the amplest manner, that to they might avoide and thunne them more? Well, let other men connine and wincke at Errors; and smooth over flight, or diffegard; or elfe extennine, falue, or skinne-oner these Popish passages, Doctrines, and pernicious practifes, of our Author whiles they will, out of a foolish pitty or deluded Charitie; (which is the only meanes to fpred their poyfon and contagion farre and neere: and to betray our Church and Truth into our enemies hands without reliftance:) Yet

Iffind fallen di arre machi matm eft ve per bone faciliw funderes & mala. Sed tantòmagis caué-dus effs quanto occulrem fub dinini legie ombraculis latitat. Scit of um fatores Suosmults fare cito effe placituros si mudi G simplices exhalentur:idcirco nos cali-Air glogues vos lus quedam a romace after git, ville, qui bumanum facile despeceres erroren dina 14 men facind le concema matoracula Iraque facio gued be folone qui-paraulis. aufter a quadã temperaturi pocula, priner

causa et ai deim dulcodinem prasenseret, amaritudinem nen reformidete Quodetiam en resonante pracelorante en cora est qui mala gramina, so noxios succes medicaminum vocabulis pracelorante et nemo fere voi suprascriptum legerit remedium, sufficerur venenum. Vincont. Lorincont: Adu. Heral.cap. 17.23. See Gregor. Mag. Mov. I. 5.c., 11. 8c. 1.18.c.94 ym freidinthe leans Out that our Author it k. m.d

cannot act a greater or higher part of Love and Charles, to God to Church, to State, or to the ouer credulous, and sense soules of men, who are apt to swallow all that comes to hand without suspition: then to Anatomize and rip vp all those hidden vaines, wherein the Romish and soule-flaving poylon of these Develops lye, and to display them to the World, that so men might shunne their venome and Infection for all future times. In which I have gone so evenly between the Author and the Trneth, that all Carcumstances being well considered, I hope I have neither gone to farre in straying of the Words and meaning of the one, nor fell to short (but where my ability and leasure could not reach) in vindicating the wrong and quarrell of the other: which cleares my Innocency and falssing this Evens

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The Printers
Epifile to the

k Menn son Seniema eft formales Sende Beneficijs, l. 2.c. 26. cleares my Innocency, and fallifies this Excuse.

The last excuse which may be made and pleaded for our Author, is that which the supposed Private but in truth the very Author) makes.

(*) That whatever represents impression have been cast, upon the Author, or his Booke by the maleuolency of some dispositions of the times, who make this Booke of his an Apissimitation of Rotails Supersition: yet he is a faithfull Minister, though inserior unto most, (a clause which never came from any Printers quill, who alwayes doe appland their Authors, not depressed them thus:) and a Member of the Church of Englished: and that he (h) and others who more therewith any quainted before the Printing of the Bookes, are at ready to ingage their credits, and lines, in define of the Faith of the present Church of England by Lawestablished, and in appositions of Popery, and Romish Supersition, as any other is therefore the Author and his Worke are guiltlessey in notices.

To this lanswere! First, that these are but the Printers vaunts, and bragges, if (i) Titles may bee credited, and not the Authors Plea; who oughe to instrile and acquit himselfe. But admit it be the Authors proper Plea; as in truth it is, though the Printer beare the name: I answere in the second place, that our Author (k) may

be so partially in thicky in his more behalfely and therefore I Homines a lie must refer verhantelifesto such importial Juges, who have exemple carriedge more elearties of him then himselfe , and that goes were (1) not by himselfer, but by his sleeder, by which his cole of proshall be judged at the last. Wherefore wee must no wholly dote wpon our Authors or the Primers Words but sentence or acquit him by his workes. Now it is as cuident as the Sunne at Noone-tide, that these Dene rims of our Author are wholly Popish both in Method, Mariner, Forme, and Vie, and all concurring circum-Stances; as this Sarway and Centure of them produces why then should we ballance or Judge him by his own, or by his Printers finooth and gloting words, which are contrary and repugnant to his Workes ? If Wordes or ample protestations of Sincerity and Loyalty to the Turch and Church might paste for current . Then (m) Hereriques, who alwayer give good words, protesting that they are for Christ and for his Church, when as yet they war against them, under these presences; tright alwayes scape referenced, and undifferenced, and paffe for Orthodox, zealous, and true hearted Christians. (h) He therefore who professes himselfe a Christian, a Protestant, or faith, fall member of our Church, and would have others deeme fermones cords him fo : must declare himselfero be such a one, not onely by seducums innohis words, but by his fruites and actions ? Which if they con tradict his speeches (as our Authors doe :) they are so farre from expiating the guilt, (o) that they doe but propalare and discover the bottownesse and treacherie of his hear and subject thin to the sharper censures. It skills not then what Verball protestations our Author, or the Printer for him make : lince thele his Howers of Prayer, which would wher Popery into our Church againe, with publike approbation, vinder the name and Standard of our bleffed Elizabeth: to baffle, and cheate vs of that Or-

lant exemple quam verbe, quia logui fa-sle of este oft, prafa-re difficule. Lactan. de vera Sap.1 4.c.23. m Heretici fub nomineChristis milität contra nomen Christer S fallends arm te per fermonê de so insinuant quod per exhistionen negat Greg. Mag. Mor. 1, 20.c.8. 1.3 2.C. 16.

Havetici licet foris sine samë Se nominant Christianes. Hier Apoladu Ruff c. 11. Ha retici perdulces centium, Chryfoft. Hố 24. in Mat.

n Qui profitàtur fe Christi effermon mode ex in qua dicognoscuntur. Ex fruttu enim arbor dig. no frieur. Ignat,

Ep. 14. ad Ephel. Nomin linear, sed in corde Christianitat est; nec interest quali verre sermine, ses enim non verba quaruntur. Lact. de Falsa Sap. 1.5.c. 13. 0 Omnia della Es sala rua inter se congruent & respondent sibs, es vua forma percussa sinte est sentential successiva della discordant. Seneca Epist. 34.

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Booker, Porchaster, and Denotions for Amping of them of his curious and couldy binding and famping of them of the Porch tren de rera 101341908 in theteries had new see heefer Parallels and Aniwers as were written against Master Chamtague his bosome figured, and brocker in end without any lawfull warrant; his gausing a 800 waxe 17 speed to be dighted in the Cabbrald Chamb, of Davisses con Candings in the Cabbrald Chamb, of Davisses con Candings in the Cabbrald Chamb, of Davisses con Candings in the paper of the Chambra in the public bruite, and tame of most that know him; proclaime him an open and professed Papist, an industrians Faston, and an vincounted member of the Charch of Rose, whose good he wholy labours; and no true member of our Espaish Charch. Since therefore our Author hash now nothing left, to nothing or excuse his penson, or this worker of ills, which is so decoggrary, and leandslous to our newnowned Dasses. So presidential and dangerous to our chery, our Cause, and our established Religion, which they oppugne, in a notorious, and high degree and so adminitagious for the Whorish Church of Rome, who still contrines and workes our ruine by our schees alone. I will here conclude my verball Segme, and Segme, of him, and his Desortous, and leans took have, and segme, of him, and his Desortous, and leans took have and segme, of hope, will repose both to him, and them according questions and Grape Assert, of that stem according questions and Grape Assert, or that seemed average to their init demerits; that so (a) they send a very so that it dements is that so (b) they send a very so that it dements is that so (a) they send a very so that them according to their init demerits; that so (a) they send a very so that them according to their init demerits; that so (b) they send a very so that them according to their init demerits; that so (a) they send a very so that them according to their init demerits; that so (a) they send a very so that them according to their init demerits; that so (a) they send a very so that the manufactured in the continues and them according to their solutions. Popilh manner: his forwardnesse in suppressing such rallels and Answers as were written against Master ETTOTAL STATE mount Challes S fallends are Section 120 33 Acres of the qued per exhidetrouse executed Gree Mac Constitution constitu LE Tridling

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